

J 1791

John Parker excudit
monachorum officiorum

NINE SERMONS

HERETOFORE PREACHED

Upon severall occasions, and

Printed 1636.

AND NOW PUBLISHED.

without any alteration

1641.

By JOHN PRIDEAUX Doctor of Divinity
Regius Professor, and Rector of
Exeter Colledge.



OXFORD,

Printed by LEONARD LICHFIELD
Printer to the University, & are to be sold
by Henry Cripps & Henry Curteyne.

1641.

4453.c.16

F 157 97

John Parker and the xth
November 1646. office

NINE
SERMONS
HERETOFORE PREACHED
Upon severall occasions, and
Printed 1636.

AND NOW PVBLISHED.
without any alteration

1641.

By JOHN PRIDEAUX Doctor of Divinity
Regius Professor, and Rector of
Exeter Colledge.



OXFORD.

Printed by LEONARD LICHFIELD
Printer to the University, & are to be sold
by Henry Cripps & Henry Carteyne.

1641.

СИКИ
ПЛАСТИК
СИСАЯЧ ЗЛОЗДЯН
БІЛІБІДІН
СІЛІВІДІН

СІЛІВІДІН



1401

CHRISTS COVNSELL FOR ENDING LAVV CASES.

AS IT HATH BEENE DELI-
VERED IN TWO SERMONS
vpon the fife and twentieth verse of
the fift of Mathew.

By JOHN PRIDEAVX, Doctor of
Divinity, *Regius Professor*, and Rector
of Exeter Colledge.

MATT. 5.9.
Blessed are the Peace-makers.



OXFORD,
Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

СИЯНИЕ
КОМПАНИИ
ДЛЯ ПРИЧИСЛЕНИЯ
СИЯНИЯ

ДЛЯ ПРИЧИСЛЕНИЯ
СИЯНИЯ

ПОДАЧА ПОДАЧА

ПОДАЧА ПОДАЧА



ПОДАЧА
ПОДАЧА ПОДАЧА

3

TO THE WORSHIPE VLL MY VERY WORTHY

Kinsman EDMUND PRIDEAVX
Esquire, Counsellor at Law,
& M^ris MARY PRIDEAVX
*his vertuous and religi-
ous WIFE.*

HE many kindnesses I have heretofore receiued from you both, haue long sithence required a fuller acknowledgement, then yet I could ever meete with opportunity to expresse, howsoever I much desired it.

In which respect being over-intreated by some friends, to publish these sermons, I made bold to passe them under your names, assured by former incouragements, of your louing acceptance. They were my first assayes in this kinde, which riper iudgements will soone discern, both in sundry defects, and superfluities. But my desire to doe good to the meanest, shall in part (I trust) excuse me to all. For we are all debtors (with blessed S. Paul) both to the wise, and vnwise. And as it must be our wisedome especially, to winne soules, so it behoueth all Gods children to receive from us with meeknesse,

The Epistle Dedicatory.

Deut. 4. 6.

his statutes and judgements. For this is your wif-
dome, and your vnderstanding, in the sight of the
nations, which shall heare all these statutes, and
say, surely this is a wise and vnderstanding peo-
ple. Your exemplary practice herein (which your
Neighbours and Country can well testify) my selfe
to my great comfort, haue often observed, both in pri-
vate prayers, duely continued in your well-ordered
family, and publike esteeme of the Word, and its
true Professors. To which if this small Mite of mine
may adde the least life, or increase, I haue attained my
purpose; in which I rest

From Exeter Colledge in
Oxford. October 12.

Yours ever in Christ to be disposed,

JOHN PRIDEAUX



CHRISTS COVN. SELL FOR ENDING LAW CASES.

MATTH. 5. 25.

Agree with thine adversary quickly, whilst thou art in the way with him: lest thine adversary deliver thee to the Judge, and the Judge deliver thee to the Sergeant, and thou be cast into prison.

I.  These words (Worshipfull and Beloued) are a party of that large and heavenly Sermon, which our Saviour made in the Mount to his Disciples, and a great multitude, as appeareth in the first verse of this Chapter. A learned man calls it, the *key of the whole Bible*, because by it is opened the summe of the *Old and New Testament*; and in that sense my Text may be termed, the chiefeſt ward of this *key*; as being that which first discloſeth the corrupt *Glosses* of the *Pharisees*, and whereupon our Saviour especially infiſteth: Who having ſhewed before, that the *sixth Commandment*,

*Perkins in his
exposition of
Christs Ser-
mon in the
Mount.*

Ver. 22.

Mouē pax,
 opīsōuū.
 eīnū. *vid. Be-
 ze Annot. ib.*

Ver. 23.

24.

ment, not onely forbiddeth actuall murder, (as the Pharisees would grossly haue it) but also rayling words, discontented gestures, rash anger, (as the severall punishments declare, to which these things are liable) inferreth therevpon an effectuall exhortation, to concord, loue, and charite, and first with their Brethren, in the two verses going immediatly before. *If then thou bring thy gift unto the altar, and theremembreſt, that thy brother hath ought against thee; leaue there thine offering before the altar, and goe thy way, first bee reconciled to thy brother.* And secondly with their Adversaries, which is a higher steppe to perfection, in the words I haue read vnto you: *Agree with thine adversary quickly, whilst thou art in the way with him, &c.*

In hunc locū.

*Vid. Thome
Caron.*

In 5. Matb.

The Learned leeme not to agree altogether about the fense and scope of these words. Saint Chrysostome takes only the letter, and extends it a lone to such contentions, as happen betweene party and party, *here in this world*, before a civill *magistrate*; and of this minde also are *Theophylact*, and *Euthymius*, among the ancient; *Brentius*, *Pellican*, and *Kennitius*, with some others, among the latter writers. But *Cyprian*, *Hilarie*, *Ambrose*, *Hirome*, and *Augustine*, with the rest of the Fathers and Schoolemen, expound parabolically, the *way, this life, the Judge, Christ, the Sergeant, the Angels, the prison, Hell*. Both senses are true (saith *Abulensis*) but the latter more principall; whose opinion I the rather embrase, because it tendeth to agreement, for which I labour. To omit therefore

fore the curious discussing of the point, how, and by what reasons, both interpretations may stand, as fitter for the Schooles, then this place: I take the words to be vttered by way of a similitude, whose substance, or latter part, commonly called *avunculans*, is here omitted, as easie to be gathered, by the shadow, *oceanus*, or former part expressed; it being vsuall in Scripture, and common talke; and in this particular enlarged, may carry this senle: *If a creditor of thine, to whom thou art faine in band, should thereupon put thee in suit; the law is open, the Judge must doe right, the penalty is imprisonment: were it not wisdome, therefore for thee to hasten, and agree, before it come to a triall, that so by drawing the Court thou mightst withdraw thy selfe from danger? The like is thy case here in this world, for brotherly reconciliation; whether thou be wronged, or haue wronged, seeke peace, and ensue it, and that now, in the acceptable time, speedily without demurres. For thou art way-laid by death, and knowest not how soone thou shalt bee arrested. If thou come out of charity before Gods tribunall seat, the Angels are his Sergeants, hell his prison, Diuels his hangmen, fire and brimstone his racke; judgement must passe, and execution shall follow, and then to desire a compoſitio will be too late.* So that here you see (Beloued) what both opinions yeeld, to further, and perswade this Christian-like agreement: the first from the words, in regard of temporall damage, the second from the meaning, to avoid eternall undoing.

3 The summe is an earnest motiue to Brotherly reconciliation with all men,

1. A Precept. Agree with thine adversary quickly, whilst thou art in as it plainly the way with him.

2. A reason thereof, in the words these two ensuing, lest thine adversary deliuer thee to the Judge, and the Judge deliuer thee to the Sergeant, &c.

1. Matter whereof. Agree.
2 Party with whom. Thine adversary.
3 Time when. Quickly.
4 The place where. Whiles thou art in the way with him.

Agree with thine adversary quickly, whilst thou art in the way with him.

Agree, as becommeth a man, with thine Adversary, as it behoueth a Christian, Quickly, to shewe thy willingnes, & whilst thou art in the way, to expresse thy carefull providence. For by Agreeing, thou imitatest thy Saviour, with thine adversarie, thou excellest the Scribes and Pharisees, quickly, thou out-strippest the sluggard, and whilst thou art in the way, thou preventest the danger that is to come. And therefore giue me leaue once more to inculcate, and repeate againe Agree, to saue thy selfe, with thy Adversary, to winne thy brother, quickly, to redeeme the time, and whilst thou art in the way, to speed the better at thy journeys end.

4 *Agree.* The originall hath it in two words *in iure*. Which translators contend, who should expresse most significantly. The vulgar Latine giveth it this sense. ^a Consent or thinke the same things with thine adversary. *Erasmus*, ^b Seare him good will. *Castalion*, ^c Compound. *Vatibus*, ^d See shon come to an agreement. The *Syriack*, ^e Bee desirous of his friendship. An old Translation which *Saint Augustine* seemeth to approue, ^f accord, componnd, or make a full atonement: which is also liked by *Beza*, and in effect is the same with his: ^g bee friends, let there be a perfect reconciliation, see there be an end of all brabbles betwixt you. For wee are not onely advised (saith he) to wish well to our adversary, and there let it rest; but to goe to him, talke with him, conclude with him, and as *Saint Luke* hath it, Chapter 12. 58. *Deliver our selues from any thing he hath against vs.* All which is included in this one word *Agree*, and yeldeth this maine doctrine besides many other.

That it is a necessary duty for every true Christian to seeke reconciliation:

A necessary dutie (I say) of every true Christian, not onely coldly to admit, or to bee content it should be so: but also earnestly to seeke, faithfully to bring about, and joyfully to embrace an absolute, hearty, and brotherly reconciliation.

5 The proofes whereof are so many, and pregnant throughout all the Booke of *God*, that whatsoever is there written, may serue for a testimonie. All the *long Art of Divinitie*, is comprised in this one *short word*, *Lone*. As the Apostle

^a Esto consen-
tiens.

^b Habeo be-
nevoleniam.

^c Componere.

^d Fac conve-
nientias.

חירות

^e Esto cōcōrs.

^g Esto amicus.

*Nec monet rā-
tum ut animo
bene velimus
adversario,
sed ut cum eo
transigamus
et c.*

Luk. 12. 58.

Gal. 5.14.

Mat. 22.40.

Ioh. 17. 21.
Ioh. 14. 27.
Ioh. 13. 35.Ephes. 4, ver.
4.5.6.

1b. vers. 2.

Chap. 25.1.

Gen. 13.8.

Gen. 45.24.
Act. 4.32.

postle obserueth, Gal. 5.14. *Loue the Lord thy God, is the first and great commandement; and loue thy neighbour, is the second like unto this; vpon which two hang the whole Law and the Prophets,* Mat. 22.40. In regard whereof, the chiefe subiect of our Saviours prayer, was *unity*, Ioh. 17. 21; his chiefest *Legacy, peace*, Ioh. 14. 27. And by this shall all men knowe (saith he) that you are my Disciples, if you loue one another. Ioh. 13. 35. For as there is one body, one spirit, one Lord, one faith, one baptisme, one God and Father of all, who is aboue all, and through all, and in you all: so it behoueth the members of this body, the guided by this spirit, the servants of this Lord, the partakers of this faith and Baptisme, the worshippers of this God, and children of this Father, with all humblenesse of minde, & meeknesse, and long suffering (as the Apostle exhorteth) to support one another through loue, endeuoring to keepe the unity of the spirit in the band of peace. Three things (saith the wise son of Syrach) reioyce me, and by them, am I beautified before God and men: the unity of Brethren, the loue of Neighbours, and a man and his wife, that agree together. And therefore ever will be remembred that good minde of faithfull Abraham, Gen. 13. 8. who to cut off all debate betwixt his heardmen and Lots; disdained not to goe, the elder to the younger, the Uncle to the Nephew, the worthier to the inferior, in this kindest maner, *Let there be no strife, I pray thee, betweene thee and me, neither betweene mine heardmen, and thy heardmen, for we are brethren.* The like was Iosephs counsel to his departing brethren, Gen. 45.24

Fall not out by the way. And the multitude of the first Christians, Act. 4. 32. are said to be of one heart, and one soule, in regard of the faithfull agreement which was betweene them. Wherevpon the Author of the Sermons ad fratres in Eremo, sticketh not to inferre, That he that in heart and word, and worke, contendeth not for this agreement, cannot be called a Christian. He that resteth not on this foundation, setteth his life and foot in slippery places, sayleth in a tempest, walketh in a ruinous cliffe, soweth on the sand, the new Ierusalem being not a place for quarrellers (as S. Basil grauely obserueth) but an inheritance and reward for gentle natures.

6. A lesson (Beloued) for these contentious times, and dog-daisies of ours, to remember vs, what wee are, whom wee serue, what is expected of vs, and how little we performe. The mercilesse debtour in the Gospell, should bee a patterne vnto vs all: Who for taking his brother by the throat, and exacting (as it should seeme) no more, but his owne, receaued this doome of his Master, O evill servant, I forgaue thee all the debt because thou prayedst me: shouldest not thou also haue had compassion on thy fellow servant, even as I had pity on thee? But wee are so farre, either from fearing such Judge-ments, or imitating this pity, that like Ishmael (almost) wee are become Wildmen, his hand against every man, and every mans hand against him. So farre from seeking this brotherly reconciliation, that being sought vnto, wee will scarce heare of it. But alas (felte-wild and inconsiderate men!) little dost thou marke the steps thou treadest, or the downe-

Ser. 2.
Qui pscem
cordis, oris, &
operis, non ha-
bet, Christia-
nus dici non
potest, &c.

Mat. 18. 32.

Gen. 26. 12.

downefall of this way , wherein thou postest.
 Shall thy God bee called the *Author of peace* ,
 and wilt thou continue a *maintainer of dissencion* ?
 shall he receaue thee, who rejectest thy *Brother* ?
 or suppose thou wilt *agree* with him , who *quarrellest* with his, and thine owne fellow members ?
 No, no, (Beloued) hee hath taught vs otherwise .
 Our trespasses are forgiuen vs , but with this con-
 dition, *as wee forgiue them that trespass against vs* .
 Where is thine adversary (faith hee) whose inju-
 ries like the *blood of Abel* cry vnto mee for ven-
 geance? never looke mee in the face, except your
 brother bee with you. So true is that which *Pel-*
lican hath on this place obserued : *Non experieris*
Deum tibi propitiū, nisi proximus sentet te sibi pla-
catum: Thou shalt not finde that God is pleased with
thee, before thy neighbour perceauē, thou art reconciled
vnto him. For as the spirit of man (it is an old
 Authors similitude) *neuer quickneth those members*
that are cut asunder or broken, vntill they be ioynted
againe, and set together: so the spirit of God neuer
giuesth life to vs, except wee be bound together in the
bond of peace. This prepareth vs to prayer , which
 must be *wit hout wrath*, it fitteth vs to heare, which
 must be with all *meeknesse*, it prouideth vs for the
 Lords Supper , who accepteth no *ghest* without
 this *Wedding garment*. Though thou speake *with*
the tongues of men & Angels, hast the *gift of prophe-*
sie, knowest all *secrets*, canst remoue mountaines, giuest
thy goods to the poore, and thy body to bee burned; all
this is but sounding brasse , and *tinkling Cymbals*.
 Vaunt of no such offerings at the Lords Altar ,
 before

Gen.43. 3.

serm. 2. ad
fratres in E-
remo.1. Tim. 2. 8.
Iam. 1. 21.Mat. 12. 12.
1. Cor. 13.

before thou go, and be reconciled to thy brother. Go (I say) not expect when he will come vnto thee, nor tarry till thou happen to meet him; but seeke him out of purpose, enquire for him, commune with him. And where thy presence cannot, thy desire of peace (saith *Gregory*) must performe that office. Satisfie him in thought, whom thy thoughts haue wronged; in words make amends, for thy injurious speeches; as also for thy deeds, let thy deeds recompence. For why should our stubbornnesse so farre overmaster vs, as to make our best services vnable to our King and Master? *δ & αγαστρίς*; O the admirable benignity, and vnspeakable goodnesse of God (saith that golden-mouthed Father *Chrysostome* on this place!) Hee despiseth his owne worship, to main-taine thy charity, he will not be found of thee, till thou haft sought this reconciliation. Never pray, come not at Sermons, worship me not at all (saith our Lord God) what haue I to doe with your ap-pointed feasts, and solemne assemblies? my soule hat-tereth the oblations of such as foster, or bring with them hatred in their soules. Wherefore (Beloved brethren) let vs study to agree, that wee may bebeloued, and seeke peace here, that wee may enioy it in *heaven*. The very grasshoppers can goe forth *quietly altogether by bands* (as the wiseman telleth vs) and the *kingdome of Satan is not de-vided against it selfe*. Now, if you will farther know the party with whom wee are thus to agree, it followeth: *Thy adversary*] which is the *second circumstance* I before proposed, and

Dialog 1.4.

Prov. 30. 27.

Mat 12. 26.

and commeth here in order to bee likewise handled.

7 *Agree with thine Adversary.*] The word *antidux* in the originall is not so largely taken, as *adversarius* in the Latine, which may signify any kinde of enemy: but rather as wee terme in *Englissh* in our Law matters, the *plaintife*, in regard of the *defendant*; or the *defendant*, in respect of the *plaintife*, to bee an adversary. *Adversarius litis* (saith *Bellarmino* in a passage vpon this place) *non iniuria*: an Adversary, not so much for an injury offered, as in a triall to be had; and therefore may not so properly bee expounded an *enemy*, as a friend or neighbour of ours, with whom wee haue a case in controversy. What is answerable to this in the similitude, divers are of divers opinions. Some would haue this *Adversary* to bee the *Divel*, as *Origen*, *Euthymius*, *Theophylact*, with whom we are to agree, (as *S. Hierome* expounds it) by renouncing him wholy, as our promise was in baptisme, and so shaking him off, that hereafter before the Judge of heauen, hee may haue no action against vs. But *Calvin* confutes this mainly: following herein *Saint Augustine*, whose argument is from the Greeke word *εντρού*, *be friends*, or a *well-willer*: but betweene the *Devill* and *us* there should be no such commerce, or familiarity. Others by *adversary* understand the *flesh*. This also liketh not *Saint Augustine*, neither *Saint Hierome*, who thinke it hard, that the *spirit* should agree with the *flesh*, which ever lusteth, and rebelleth against it. *Saint Ambrose* would haue this

*Lib. 1. de pur-
gat. c. 7.*

*Vid. Buccafen.
Ecclesiast. in.
5. Math. &
Beuxam.
Harmon. E-
uangel. Tom. 2.
pag. 20. 2. Lib.
1. de ferm.
Dom. in mont.
cap. 22.*

this adversary to bee sinne. But what peace or composition shoulde be with that, which wee are bound by all meanes, to root out, and extinguish? Others therefore come neerer the truth, as *Athanasius, Augustine, Gregory, and Beda*, who would haue this adversary to be either *God*, or his *law*, or our owne *consciences*. And surely the best way it is for vs to curry favour with these; whiles opportunity and time is granted vs. Yet I take the exposition of *Hilary, Anselme, and Saint Hierome*, to bee more naturall for this place; who goe no farther then the letter, but by *Adversary* understand *Dominū litis, quod est commune nomen vtrique parti litiganti*, (as *Tremelius* notes on the *Syriack word*) any man that hath ought against vs, or we against him, importing no other thing, but that the offender shoulde seeke, and the offended embrase, any Christianlike agreement, without running to extremities. Wherupon I ground this generall doctrine:

That the going to lawe of Christians, where a good end in private may be hoped for, or bad, is contrary to that course of proceeding, which our Saviour here prescribes in Judiciall causes.

8 A doctrine depending on the former, but yet in such a sort, that whereas there I insisted in generall, vpon the matter to be fought, here I declare in particular, the manner how to finde it: especially in such cases, as breed the greatest jarres. Wherin I would not be mistaken, as though I went about to take such courses, or vocations, as our Common-wealth alloweth; or held all publike

like trials before a civill Magistrate, vnnecessary. No, my text cleane dasheth such *Anabaptisticall conceipts*, wherein I finde an *accuser*, a *Judge*, a *Sergeant*, a *Prison*, and all approved. My purpose is therefore only to shew, what mutuall moderation should be practised of vs all, in our private differences, and affaires. For as not to agree in such, dissolueth the bands of charity: so in wickednesse to consent with any, is felony, treason, or conspiracy. So *Herod & Pilate* were made friends, *Luke 23.12.* but yet continued *enemies* to our *Saviour*. *Cutpurse's consent*, *Prov. 1.14.* but it is to doe a *mischiefe*; and such cordes never hold longer, then the *strangling* of their *masters*. But our causes should be lawfull, in which wee should *agree*, and *personall*, which wrong not *estates*, and of that nature, which need not so tedious a *traversing*. Of which the Apostle speaketh, *1. Cor. 6.7.* Now therefore, there is *utterly a fault among you*, because you *goe to law one with another*: *why rather suffer you not wrong*? *why sustaine you not harme*? See how earnestly he presseth that, which our *Saviour* before had preached, *Mat. 5.40.* *If any man will sue thee at the law*, and *take away thy coate*, *let him haue thy cloake also*. That is, rather then seeke private revenge, which belongeth vnto the *Lord*, and not to *thee*, bee content to lose a garment, or more of thy temporall goods: for he easily contemneth such (faith *Chrysostome*) who hopeth for *eternall treasures* in heaven. Hee will leaue his garment with *Joseph*, in the hand of his *mistresse*, to escape vnspotted with the *vaile of honesty*. And if wee must

Luk. 23.12.
Prov. 1.14.

1. Cor. 6.7.

Mat. 5.40.

In Mat. c. 5.
hom. 11.
Gen. 39.12.

must forgoe such necessaries, (saith Saint ^a Augustine) as coat or cloke, or the like for quietnesse sake: how much more should we contemne things of lesser value, especially at the command of such a *Lord and Master*, who will certainly see we shall be no losers by it?

9 This is counsell (beloued) of the *Great Law-giver*, not varying with the times, but as a law of the *Medes and Persians*, that altereth not. Which if we could be content to follow, by curbing and overtopping our impatient affections, would saue vs much travell, great charges, hot bickerings, infinite discontents, and ever end our causes to our truest advantage. Wee read in *Plutarch* in the life of *Pyrrhus*, of one *Cyneas*, a man of great imployment about that King, who vnderstanding that at the *Tarentines entreatie*, the King his master was resolued to make war on the *Romans*, tooke occasion to discourse with him in this sort: It is reported (O King) (saith hee) that the *Romans*, are great Warriers, and haue large command of puissant nations; put case wee overcome them, what benefit shall wee get thereby? *Pyrrhus* answered, That is a question, which few wise men would aske: why then, all *Italy & Greece* are straight at our command. *Cyneas* pawsing a while, replied: But when wee haue *Italy* and *Greece*, what shall wee doe then? *Pyrrhus* not finding his meaning; *Sicily* (saith he) thou knowest is hard adjoyning to vs, and very well may be our next conquest. But hauing that (quoth *Cyneas*) shall our warres be ended? That were a

a Si de necef-
sarijs impe-
ratum est,
quando magis
superflua con-
temnere con-
uenit?
ser. Dom. in
mont. l. 1.

Heb. 1.19.

Plutarch, in
Pyrrh.

jest (quoth *Pyrrhus*) for who would not then to *Af-
fické*, and so to *Carthage*: the passage is not dange-
rous, the victory assured. True indeed (saith *Cyne-
as*) but when we haue all in our hands, what shall
wee doe in the end? Then *Pyrrhus* breakes out a
laughing. We will then, good *Cyneas* (quoth hee)
be quiet, and take our ease, and make feasts every day,
and be as merry one with another as wee can possibly.
Then *Cyneas* hauing that hee would, thus clootheth
with him, and what letteth vs now (my Lord) to be
merry, and quiet together, sith wee enjoy that pre-
sent without farther travell, & trouble, which we are
now a seeking with such bloudshed and danger; and
yet we know not whether ever wee shall attaine unto
it, after that wee haue suffered, and caused others to
suffer infinite sorrowes and calamities? The applica-
tion is so manifest, that I need not stand vpon it.
For aske but our contentious wranglers what they
aime at by their going to Law, and their vexing
one another: their answere can bee no other but
to right themselves, that at length they may live
quietly. But quiet thy bosome-enemies at home
(wholoever thou art) and thy cause shall bee end-
ed, before the action bee entred. For through
pride man maketh contentions, *Prov. 13.10.* Couldst
thou but once take order with this malitious af-
fection, 'twere easy to compound with thy grea-
test adversary? But thou canst not bee so base as
to yeeld vnto him; and yet wilt thou bee so base as
to yeeld vnto the Devil? Harken to the blessed
Apostle: *Let not the sunne goe downe vpon thy wrath,*
Eph. 4.26. and it immediatly followeth, *Neither
giue*

Prov. 13. 10.

*Discordia fi-
lia inanis glo-
rie, Greg.
Mor. lib. 13. c.
31. Aquin.
24. 24. 4. 37.
art. 2.
Eph. 4. 26.*

giue place unto the Devil. But thine adversary provokes thee to strife, and thou canst not endure it? But thy Saviour commands thee to agree, and wilt not obey him? But should I lose mine owne, to buy his favour? But wouldest thou wreake thy anger, to lose a Kingdome? *Love suffereth all things, it belieueth all things, it hopeth all things, it endureth all things, it seeketh not its owne but the things that are of God.* If thy cause be good, and thy conscience unspotted, thou hast an *Advocate with the Father, Jesus Christ the righteous.* This was the *Kings Attorney*, that *David retained, plead thou my cause (O Lord) with them that strive with me, and fight thou against them that fight against me.* But wee must haue writ vpon writ, and *Action vpon Action*, to vndoe our selues, that we may vex our brethren: *Eseck, and Massah, & Meribah, the waters of strife and contention, are thole we delight to drinke of,* the gentle *Shiloah runneth too softly for our turbulent humours:* whose counsell doe we follow in this (Beloved) but his, who was a *liar and a murtherer* from the very beginning? Are we *sheepe of the Lords pasture, and yet like Dogs, and Swine will be barking and biting one another?* and shall that *servaunt speed well at his masters comming, who is taken molesting and smiting his fellow-servants?* Hence therefore let *Tale-bearers, and thole Attournies* learne, who set neighbours together by the eares, and egge them onward to contentions, whose *Apparitours and Agents* they bee. For if blessed bee the *Peace-makers, for they shall be called the children of God,* then cursed be such *Brawle-makers, for they*

1. Cor. 13. 7.

1. John. 2. 1, 2.

Psal. 35. 1.

Gen. 26. 20,
Exod. 17. 7.
Esa. 8. 6.

Psal. 100.

Mat. 24. 49.

Luk. 12. 45.

Mat. 5. 9.

Mat. 5.9.

Prov. 17.14.

2. Cor. 6.5.

T. x. v.

2. Cor. 6.2.

shall be called the *Children of the Divell*. But of you (deare Christian brethren) I am perswaded better things; you haue learned of the *Wise man*, Prov. 17. 14. *that the beginning of strife is as the opening of waters*, which will quickly drowne, if they bee not stopped. Take vp therefore such contentions, as now, or at any time shall arise amongst you; conferre together, lay aside all malice, vse the helpe of your neighbours, and all other good lawfull meanes. *What? is it so, that there is not a wise man among you? No not one that can iudge betweene his brethren? But a brother goeth to law with a brother.* (as the *Apostle* complaineth of the *Corinthians*:) and I may adde, most commonly for a matter of small moment. Rather make a friend of thy *adversary*, to ioyne with thee in league against thy spirituall enemies, and that *effectually*, and that *quickly*, without any farther prolonging; which is the third *circumstance* I observed in the precept, & will quickly here, by Gods grace, & your Christiā patience, indeavour to run it over.

10 *Agree with thine adversary quickly*] *Maturè*, saith *Castalion*: *cito*, lay the other interpreters: all cometh to one, *seasonably*, or *presently*, the present being ever most seasonable. Because in actions of this nature, the contrary to our common proverbe is found most true, *the more hast, the better speed*: whence I gather, that *delay in any Christian duty is alwaies dägerous*. *To die well* (saies one) is a *long art of a short life*, and a *speedy beginning*, is the *shortest cut to this longest art*. Behold (saith the blessed *Apostle*) *now is the accepted time*, behold *now the day of salvation*,

salvation, and to day if yee will heare his voice , har-
den not your hearts , but exhort one another daily ,
while it is called to day , Heb. 3.13. There is a ~~time~~
or a ~~vr~~ to day , or now , in all the mandats almost
of the King of heaven. So the Prophet Esaiah's
search , Esai. 55.6. our Saviours Watch , Mar. 13.37.
the Wisemans memento , Ecclesiast. 12. 1. con-
taine no other thing , then that wise sonne of Sy-
rach so much beateth vpon , Ecclesiast. 5.7. *Make*
no long tarrying to turne unto the Lord , and put it
not off from day to day ; All excuses are refusals ,
and delays are denials , when our Saviour saith vnto vs , Come and follow mee . For though his mercy
afford vs often-times many yeeres to repent ; yet
his Injustice permis vs not one houre to sin . Peccan-
*ti crastinum non promisit (saith Gregory:) he promis-
eth not to morrow to the offender , who is al-
waies ready to forgiue the penitent . And there-
fore Matthew was no sooner called , Mat. 9.9. but*
*presently hee arose and followed . Hastily came Za-
chaeus downe from the Tree , and receaued our Sa-
vior joyfully , when notice was once giuen , that*
hee would bee his ghest that day : and no sooner
had he looked backe vpon Peter , Matthew 26.75.
*but hee went out (saith the Text) and wept bit-
terly .*

11 I will not stand longer, for the prooфе of a
point so evident , but come to apply it to our
selues. Theſe things are written for our inſtruction ,
to admoniſh vs to beware , how wee deferre our re-
pentance. It is ſtrange to obſerue our ſhifts here-
in , how cunningly wee can cozen our ſelues , and

Heb. 3.13.

Eſai. 55.6.
Mar. 13.37.

Eccl. 5.7.

Mat. 9.9.

Luk. 19.6.

Mat. 26.75.

abuse Gods long suffering, for our longer sinning. But had wee but the grace to consider what true conversion is, and the manifold difficulties that alwaies crosse it ; most evidently it would appeare, that all these are augmented , and strengthened by delay, and that by this deceit, more doe perish, then by all the guiles and subtleties of Satan besides. For better considereth that old Serpent, then we doe, how that *one sinne draweth on another, how he that is not fit to day, will be lesse fit to morrow, how that custome groweth into nature, and old diseases are hardly cured.* He knoweth, the longer we persist in sinne, the more God plucketh his grace and assistance from vs. Our good inclinations are the weaker , our understanding the more darkned, our will the more perverted , our appetite the more disordered , all our inferiour parts and passions , the more strengthened, and stirred vp against the rule of reason ; whereby his footing is the stronger , and our case the more desperate. Last of all , hee is privie to the *uncertainetie and perils of our life, to the dangers that may befall vs, to the impediments that will alwaies crosse vs: so that if once he winne vs to delay a little , hee doubteth not but to gaine our whole time from vs.* Now shall we see this *net*, and yet bee entangled ? Knowe this guile of this old writhing serpent, and yet never endeauour to prevent it . Most commonly there is no man so *yon-hearted*, but hee hath a purpose in time to amend this life. And when hee feeth another to liue religiousely, and beareth the commendation of the Saints of God ;

he *wisheth* in his heart he were also such a one, and groneth oft-times in conscience, that hee hath never endeauoured so to bee. But alas (my good Christian brother) what letteth at this instant, that this course should not bee taken ? What inconvenience would follow, if presently this were practised, which for euer should doe vs good ? Thou shouldest prevent the *evill day*, which suddenly may *over-take thee* : thou shouldest haue thy *lamp ready*, whensoeuer the *Bridegroome passeth by thee* : thou shouldest be furnished of a *wedding garment*, when the *Master of the feast* commeth to take notice of thee. The outward pleasures which thou seemest here to abridge, should bee recom-penced in this life, with the peace of conscience, and hereafter with eternall felicitie. And if for the present by such means, thy gaine bee negle-cted, thou shalt surely finde the increase another where. Now, can there bee a waightier matter then thy saluation ? Seest thou not by *others ruines*, the *uncertaintie* of thine owne estate ? And are not these things true, which out of Gods sa-cred Word I haue proued vnto you ? What *shamelesnesse* is it then for vs (Beloued) to make that the taske of our old age, which should bee the practice of all our life, and to settle our *everla-sting*, our *only*, our *surest* making or marring, vpon so tottering, and sinking, and sandy a founda-tion ? We see, and knowe by experience, that a *ship*, the longer it *leaketh*, the harder it is to be *emptied*: a *house*, the longer it goeth to decay, the worse it is to *repaire*: or a *ayle*, the farther it is driven in,

the harder it is to *plucke out* againe. And can wee
perswade our selues, that the trembling, ioynts,
the dazeled eyes, the fainting heart, the fayling
legs, of vnweildy, drouping, and indisciplinable
old age, may empty, repayre, plucke out the
leakes, and ruines, and nayles of so many yeeres,
flowing, tayling, and fastening? But suppose wee
came to that age, (which is an extraordinary bles-
sing of God, and not granted to many) and re-
taine in it that vigour, which happeneth to very
few, and enjoy that grace of God, which now and
heretofore wee so often haue despised: Imagine
(I say,) the best that may bee hoped for, that thou
mayest haue *time* hereafter to repent, and *ability*
to vse that *time*, and *desire* to vse that *ability*, and
grace to prosper that *desire*: whereby thou mayest
vanquish *Satan* at the *strongest*, when thou thy
selfe *art* at the *weakest*; yet consider herein thy
foolishnesse, which in matters of lesse moment,
thou wouldest bee loath to commit; each day
thou *knittest knots*, which once thou must *undo* a-
gaine; thou *heapest* that together, which once thou
must *disperse* againe; thou *eatest* and *drinkeſt* that
hourely, which once thou must *vomit* vp againe;
to omit thy vngratefull dealing with thy Lord
and Master *Christ Jesus*, whom thou seruest thus
at length with the *Divils leanings*, and then (for
sooth) wee will turne to bee religious, when time
will scarce permit vs to bee wicked any longer.
We see therefore (beloued brethren) the *waſt*,
and *importance* of this one word *quickly*. Though
there be *twelue houres in the day*, wherein men may
walke

walke, no wisdome it is for vs, to post ouer our re-pentance to the last cast. *Non semper manet in foro paterfamilias* (saith Saint Augustine:) The Lord of the vineyard is not alwaies in the Market, to set thee a. worke: and no maruaile (saith Saint Gregory) if at the last gaspe he forget himselfe, who in all his life neglected to remember God. Let vs attend therefore to open, when it pleaseth him to knocke. And not (as Felix did Paul) so answer his messengers, *Goeth thy way for this time, and when I have convenient time, I will call for thee againe:* but rather with David to be ready, when hee saith, *Come, presently to reply, Lo, I come.* When he saith, *Seek my face, to eccho immediatly againe, Thy face (Lord) will we seeke.* Samuels answere must bee ours at the first call, *Speake, Lord, for thy servant heareth:* and that not onely quickly, but also when we are in the way, which is my fourth and last circumstance, before obserued, and commeth now briefly in the conclusion to be considered.

12. *Agree with thine Adversary quickly*] *διώ, διώσαι εἰς τὸ δόδον μὲν ἀντί,* which all translate, *whiles thou art in the way with him.* Alluding perchance; to countrymen (saith Illyricus) who came some distance for judgement, from their houses into the city, in which they had fit opportunity betweene themselues to discusse and take vp all matters. But citizens (in my opinion) haue no lesse, they dwell neere together, and may more conveniently meeete, and daies of hearing come not so fast, but space, and place may bee had, to compose in good sort such businesse. But figura-tiue

Ser. 1. de san-
ctis.

A&t. 24.26.

Psalm.40.7.

Psalm.27.8.

1.Sam.3.10.

Psalm. 23.3.

Gen. 6.12.

Psalm. 1.6.

Iosh. 23.14.

tively in *Scripture*, this word *Way* hath three espe-
ciall significations. First, it is taken for doctrine,
as Psalm. 23.3. *Shew me thy waies, O Lord, and teach
me thy paths.* Which Hebraisme the Schoolemen
haue taken from the *Arabians*, when they put
viam Thome, or *viam Scotti*, for *Thomas*, or *Scotus*
doctrine. Secondly, it signifieth the manner of
lining, counsels, behaviour, or endeavours of men: so
Gen. 6.12. *All flesh had corrupted his way*: that is,
their *manners*: and the *Lord knoweth the way of the
righteous*, Psalm. 1.6. that is, the *counsels, actions,
or endeavours* of the *righteous*, or wicked. Lastly, it
is taken for a *mans life*, as Ioshua 23.14. *This day I
enter into the way of all the world*; and so in this
place, *whiles thou art in the way with him*: that is,
in the dayes of this *thy pilgrimage*, *whiles thou
art alive*. Which directeth vs especially to this
conclusion, that

*After this life there remaineth no place for repen-
tance, or reconciliation.*

12. For *alia est* (faith *Musculus* on this place)
presentis, alia futura & vita conditio. The condition of
this life, and the next, are not both alike. Here there
may bee had a composition; but there the Judge
will proceed according to law; as the next words
following my text doe suffiently confirme, *thou
shalt be cast into prison, and thou shalt not come out,
vntill thou hast paid the vt most farthing.* Here is no
mention at all of *pardon*, but all of *payment*; pay,
or stay: infinite hath beeene thy offence, and so
must be thy punishment: not a *dogge to lickle a sore*,
not the *tip of a finger* dipt in water to coole a tongue,

can be there obtained with an Ocean of *teares* : How much lesse *Indulgences*, or *pardons*, or *Masses*, or *Pilgrimages*, or any *Intercession* of the living can alter the estate of the *dead*? But of this hereafter in the reason, when we come to speake of the *prison* which the *Papists* imagine to bee their *Purgatory*. Now a word or two by the *way*, for applying this doctrine taken from the *way* mentioned in my *Text*, and so I will commit you to God.

13 This may serue (Beloued) to hasten that speedy *conversion*, which in the point before I so earnestly vrged. For if this *life* bee the appointed *place* and no other, wherein this *quicke reconciliation* is to be sought, and wrought ; then all excuses are cut off, whatsoeuer the *Divels* sophistry, or *mans* backsliding *tergiversations* can imagine. Otherwise, some peevish conceit might humour it selfe with such an idle contemplation. There is a great space betweene *Heauen* and *Earth* ; *Gods* judgement seat , and the place wee goe from ; and can this bee passed in a moment ? Besides ? who can tell , whether my judgement shall bee immediate vpon my departing ? May not others bee first examined ? May not I bee reprimued, till the last day of judgement , and having that respit to bee reconciled, so sue out a pardon ? But our *Saviour* meeteth with all such humane fancies, and earthly cogitations. No, (saith hee) this *agreement* must not only bee *quickly* in regard of the *time*, but also in *this life* , whiles thou art in the *way*, and thy *adversary* with thee, both together, in

Decad. 5.1.5.

Gen.19.9.

in respect of the place. Iust as that noble *Romane Popilius* dealt in his ambassage with King *Antiochus* (the history is recorded by *Linie*) hee maketh a *circle* with his *rod*; and passe wee must not the *compass* thereof, till we haue fully resolued on an absolute answere. Such a *circle* wee are all in at this prelent (Beloued) and behold an vrgent ambassage from the *King of Kings*. *Peace or warre, life or death, hell or heauen.*, are to bee determined on of vs, in this *instant and place*, and therefore let vs bethinke vs (I beseech you) what to doe. Wee finde here no certaine habitation. But onely (as my Text intimateth) a *way* to passe: this passage hath all the dangers, and more then can bee imagined: The *Divell* as a *theefe*, the world like a *bawd*, the *flesh* like a *false brother*, to *assault*, entrap vs, and leade vs into vtter darknesse: every *breathing* we make, is the *shortning* of our life, & every *step* we goe, is the *hastning* to our *grave*. Sands of the Sea, or *Gnats* in *Summer*, or leaues in *Autumne*, are not more innumerable, then the heapes, and swarmes, & mountaines of calamities, which are every moment ready to fall vpon vs. And yet we like those outragious *Sodomites*, Gen.19.9. wil not suffer our brethren to *host* quietly by vs, but will *haue them out*, to quarrell, and deale worse with them, though *fire* and *brimstone* fall on vs the next day after. Good Lord, that man should so hardly be brought to consider himselfe, and remember thee! and yet so quickly to joyne with his enemy, and maligne his brother; to forget, whose he is, whence he is, where he is, and which way

way he rendeth. Wee account him an *idle-headed fellow*, that will be building in every *Inne*, where he may not dwell: a foolish Pilote, that will bee anchoring in every *creeke*, where his businesse lies not: and a most desperate, and impudent thiefe, that will stabbe when hee passeth along, from the prison to his triall. Our practise is the like, but wee will not thinke of it. Wee build where wee may not inhabite, anchor where wee may not harbour, quarrell and fall out in that very way, nay in the very presence of that greatest *Lord chiefe Justice*, who hath bound vs to the peace, both with our *brethren*, and adversaries. And now consider, I beseech you (Beloued) would true men fall out in that way amongst themselues, where from every *bush* they may expect a thiefe? or souldiers bee tumultuous in such a garrison, where they ever stand in danger of their mortall enemies? That bee farre from vs who march vnder the banner of the *King of peace*. Let it be the infamy of *Cain*, to *rise against his brother*: and the curse of the *Midianites*, to *sheath every man his sword in his neighbours side*: and a just imputation laid on *Abab*, that hee and *his fathers house had troubled Israel*. But let vs (beloued) according to our *Captaines command*, and precept, *loue one another, as he hath loued vs*. We are all children of the same heauenly Father, children must dwell together; members of the same *body*, members must grow together; *sheepe of the same pasture*, *sheepe must feede together*; *souldiers of the same army*, *souldiers must march together*. Seest thou therefore

Gen.4.8.

Iudg.7.22.

1.King.18.

18.

fore a bruised reed? breake it not: or smoaking flaxe? quench it not: or a fainting soule? thrust it not: or one that is falne? trample him not. Reioyce not at anothers crosses, but feare what thou hast deserued, and what may befall thy selfe. Hearest thou of a *Saul's* overthrow? bewaile him with *David*: though perchance hee hated thee, and sought thy vtter vndoing. Hath a Lyon killed a disobedient Prophet? afford him in compassion, *Alas, my brother. Brethren,* and children, and beloued, and babes, and friends, are the most frequent titles we are called by in Scripture. O let vs curbe our swelling affections, and endeavour to bee answerable to such excellent appellations. *Archidamus* (as wee reade in *Plutarch*) being chosen an *umpire* to reconcile two parties, who had sworne solemnly to stand to his award, gets them into *Minerva's groue*, and there enioynes them, that they should never depart thence, till they had reconciled themselues. O that my intreayt now, might bee as his policie then, to bring you all here present to the like exigent, that this *moment* might bee the *quickeley*, and this *Temple* the very way, out of which you might never passe, without a full resolution for this Christianlike agreement. But this is his onely to effect, who hath commanded it should bee so. *Paul* may *plant*, and *Apollos* may *water*, but it is thou (O Lord) that must give the *increase*. O thou therefore that art the *Author of peace, and lover of concord*, who givest unto thy servants that *peace which the world cannot give*, Incline (wee be-
seech)

leech thee) our stubborne, and carnall affections, so to loue one another, as thou hast taught vs: that thy eternall peace, which passeth all understanding, may keepe our hearts and minds in the knowledge and loue of thee, and thy sonne Iesu Christ our Lord: that the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, may be amongst vs, and remaine with vs now and evermore:

Amen.



28 MR



CHRISTS COVN- SELL FOR ENDING LAW CASES.

THE SECOND SERMON.

MATTH. 5. 25.

*Least thine Adversary deliver thee to the Judge,
and the Judge deliver thee to the Sergeant, and thou
be cast into prison.*



Vch is the servile dispositi-
on of the sonnes of Adam,
that in the ordinary passa-
ges of this life, feare more
availeth then loue, to worke
a consideration of their owne
estates: according to that
of the Prophet, Psalm. 119.

Ver. 67.

*Before I was troubled, I went wrong, but now
haue I kept thy Word. The reason I take to bee,
the sharpenesse of our senses, and dulnesse of our un-
derstanding; this being more apprehensiuue of
bitter, then that of sweete. In regard whereof, an
iniury more galleth, then a benefit contenteth, and*

C

we

we remember to *revenge* the one, when wee forget to bee *thankfull* for the other. So sicknesse more then health, crosses more then curtesies, imprisonment, more then liberty, make a deepe impression. And *fear* (as the *Schooles obserue*) is one of the *fourre principall passions*, that vsually overswayeth all our deliberations. Whereupon the *holy Ghost*, the deepest searcher, and expertest applyer, in all our affections, imperfections, infections, and defections, annexeth a penalty to his chieffest mandates. *Eate not, least yee dye*, Gen. 3.3. *Commit not Idolatry, least thou be cut off*, Levit.20.5. *Watch, least he finde you sleeping*, Mark.13.36. *Take heed, least he spare not thee*, Rom.11. 21. It is his ordinary stile, to rouze our security, and is here the burden of this song of judgement. *Agree with thine Adversary quickly*, whilst thou art in the way with him, least thine Adversary deliuer thee to the Judge, and the Judge deliuer thee to the Sergeant, and thou be cast into prison.

2 In the vnfolding of the former part of this Text, it may be easily recalled, that it was divided into a *Precept*, and the *reason thereof*. The *Precept* was there enlarged, according to these *fourre Circumstances*. *The matter whereof, Agree*] the party with whom, thine *Adversary*] the time when, quickly] the place where, whilst thou art in the way with him. The *reason* now followes to bee farther followed, carrying with it (as it were) threats, and whips, to scourge onward the assent, as though in more words our *Saviour* had thus urged it: *I have advised you quickly to agree, whiles space and place is granted*;

Aquin. 12. 1. e.
q. 25. ar. 4. ex.
Boetio.

Gen. 3.3.
Levit. 20.5.

Mark. 13.36.
Rom. 11.21.

Ioh. 9.4.

granted, to take order in the day, before the night approach; and not to suffer your brabbles to come to a scanning after this life: but if your frowardnesse bee such, as to admit no good counsell, see what will be the issue. Appearance without delay, iudgement, without partiality, imprisonment without baile, will be strictly exacted and inflicted. Adversary, Judge, Sergeant, Prison, no way to be shifited, or escaped, twice delivered, then cast, never to bee reprimed, or eased. Thinke upon these damages, before the action bee entred, for all this will befall, if agreement prevent it not. And this I take to bee the drift of our Saviour, in the words I haue read vnto you: The summe whereof is

A declaration of the exceeding danger, which attendeth the neglect of reconciliation.

And is here exemplified by three circumstances, drawne from the rigorous proceeding of the

1 Adversary: in these words; *lest thine Adversary deliver thee to the Judge.*

2 Judge: *And the Judge deliver thee to the Sergeant.*

3 Sergeant: *and thou be cast into Prison.*

Least thine Adversary deliver thee to, &c. The first includeth an *accusation*, exhibited by the Adversary. The second, a *condemnation*, pronounced by the Judge. The third, an *Execution* performed by the Sergeant. *Facilis descensus Averni.* Hee tumbleth with a witnes, whom the Lord forsaketh, and the Devil driveth. From Adversary to Judge, from Judge to Sergeant, from Sergeant to Prison: so one in the necke of another; that the first may checke

our impatience, for abusing our neighbour; the second our arrogance, in presuming on God; the third, our securitie, for not considering what may follow, all our dulnesse, coldnesse, and benumb'dnesse, in matters of the waightiest importance, that ever may concerne flesh and bloud. Giue mee leaue therefore (Right worshipfull, and beloved) to summon our startling meditations, to take some view before-hand, of these fearefull *Assises*; where wee know not how quickly wee all are to haue a triall. It is *Syracides* good counsell, Eccles. 7.36. *Remember the end, and thou shalt never doe amisse.* Sometimes *Boanerges*, the *Sons of thunders* (who preach judgement) must as well be heard; as *Bar-iona*, or *Barnabas* the sonne of a *Done*, or *consolation*. Let vs take therefore a copie of the *Declaration*, that our defence may bee the directer and first of the first, which is the *rigorous proceeding* of the *Adversary*, in these words, *least thy Adversary deliver thee to the Judge.*]

3 About the first particle in my text, which in the originall is *when*, some scrupleariseth, both for the reading, and meaning. The *vulgar* rendreth it, by *me forte*, which the *Rhemists* retaiae, in their, *least perhaps*. Preferring such *broken cisternes*, before the *Fountaines* themselues. But this is well corrected by *Erasmus* (faith *Berla*) both here, and in divers other places: the word signifying properly, *ne quando*, *least at any time* (as our last *Translatours* expresse it, and our former *understood* it) without any *forte's*, or *peradvenues*, for which *Sainte Augustine* first censureth himselte,

Chap. 7.36.

Mark. 3.17.

Mat. 16.17.

Act. 4.36.

In v. 25.

Lib. 1. cap. I.

himselfe , in his *Retractations*. Howsouer this difference may seeme exceeding nice , yet vpon it, are grounded two severall interpretations. *Sic temperavit* , (saith the ordinary *glosse* , which *Hugo* and *Lyra* follow) such a *moderation* is intimated , by this particle *fortè* , that the *penitent* may hope for an *after remission* , & *ideo dicit fortè* (saith *Goram*) *quia potest fieri quod non* . *Auendano* wheeles on the same *bias* , with *Thomas* , and the rest of that side except the learned *Abulensis* , who mainely stops it. *This fortè* (saith he) *is not put by way of doubting* ; but as that in the third of *Genesis* ; *ne fortè moriamur* , or the like: in the seventeenth of *Matthew* , *Cast not pearles before swine* , *ne fortè concilcent eas* ; where there could be no doubt of consequence , but that *man* should *dye* , and *swine* would trample such treasures. I should bee loath , by playing too much the *Critick* on these particles , to be thought to read *Grammar Lecture* . The reconciling (in my vnderstanding) is very evident , if wee take the exposition of the first , with *Chrysostome* , *Theophilact* , and *Euthymius* , in the *literall* sense , and of the latter , with *Cyprian* , *Hilary* , *Ambrose* , *Hierome* , and *Augustine* , with the rest of the *Fathers* , and *Schoolemen* , in the *parabolicall* . For in the *processes* of this life , friends may interpose , or many prevale , or partie sometimes hinder a just prosecution; and therefore in regard of *men* , a *perhaps* may haue his place : but in reference to that greatest , and *last account* , *Ne fortè* , is as much as *alias* , which *י* in the *Hebrew* , and *Ἄλλος* in the *Syriack* translation , may very well also beare ; as

In hunc locū.

In textum.

Vers. 3.

Vers. 6.

though the whole had beeene thus connected: Agree with thine Adversary quickly, whiles thou art in the way with him: otherwise, or if thou neglect to doe it, thy Adversary will deliuer thee to the Judge, &c. Secondly, by Adversary I understand, not the devile with *Tertullian*, ^a *Origen*, and ^b *Theophylact*; nor the flesh with others mentioned by Saint ^c *Augustine*; nor conscience, with *Athanasius*; nor Sinne with Saint *Ambrose*; nor the Holy Ghost, with *Chromatius*; nor God, or his Law, with *Gregorie*, *Augustine*, and *Beda*: although all these (as *Buccafenus* at large declares) may haue a good meaning: But (as I tooke it in the precept) with *Hilary*, *Anseme*, and Saint *Hierome*, בעל רון, either party contending, plaintiff, or defendant. But here Saint *Augustine* obiecteth, I see not by what meanes one man should deliver another to that Judge, before whom all are culpable: besides, put question I kill my Adversary, can I then agree with him whiles wee are in the way, whom by such meanes I haue made out of the way? The answeere of *Abulensis*, and *Maldonate* sufficiently cleareth the first; Lest thine adversary deliuer thee, that is, lest hee bee the occasion thou be deliuered. *Non representative* (saith *Buccafenus*) as though hee personally there should present thee with a *Corpus capitius*, sed occasiona-*tor*, which is *Hugoe's* word, bee the occasion why Christ should passe sentence vpon thee. For *doe not the teares of run down the widdomes cheeks*, *Ecclesiasticus* 35. 15. and from thence goe vp into heaven: So *John* 5. 45. *Moses* is said to accuse: and

Vid. Buccafenus
& *Beauxam.*
a Hom. 35. in
Lucam.
b In cap. 12.
Luc.
c Lib. de serm.
Dom. in mon-
te Bellar. l. 1.
de purgat.
cap. 7.

Vbi supra.

In hanc locum

Ibid.

Ecclesiasticus 35. 15.

and Saint Hilarie on this place, *Manens in easi. multatis ira arguet. The hatred shall accuse that remaines unpacified.* Which if the case so stand that thou canst not personally appease, by reason of his death with whom thou shouldest agree; true *repentance* (faith *Abulensis*) may obtaine so much of God, who accepteth, in such necessities, the *will* for the *performance*. Which answereth fully Saint *Augustines* latter objection, and giueth cleere passage to this *doctrinall proposition*, that *The breaking of Gods Law, by any sinnewhatsocuer, maketh vs liable to eternall damnation.*

Hilar.

4 For if the last jarre with our *Adversary* will beare such an action, what breach of Gods *Commandement* can bee exempted? Marke but the nature of the most *petty fault* that ever was committed, and wee shall finde it high treason against an infinite Majestie. For whether *sinne* bee a *word*, or *deed*, or *thought* against the *eternall Law*, as Saint *Augustine*; or a revolting from our *alleagiance* to Gods edict, as Saint *Ambrose*; or a straggling from a *prescribed course* to a *due end*, *against nature, reason, or Gods Word*, as *Thomas*, and the *Schooles* define it it; ever it includeth a *rebellious contempt*, which by breaking the least commandement, setteth vp (as it were) a *Flagge of defiance* against the Commander himselfe. Faile but in one point of the Law, Iam. 2. 10. and thou art *guilty* of all. Though *non quoad conversionem ad creaturas*, (as the *Schoolemen* restraine it) yet *quoad aversionem a Deo*; (as *Zanchius* helpes them out) *qui tam contemnit in uno precepto, quam in ceteris omnibus.*

Vid. Aquin. 1.
2. q. 71. art. 6.Iam. 2. 10.
Aquin. 1. 2. q.
73. art. ad
1um. Deope
rib. Redempt.
lib. 1. cap. 8. ad
Thes. 2.

Wherefore the wrath of God is revealed from Heaven against all ungodliness, Rom. 1.18. because such a one hath stretched out his hand against God, and made himself strong against the Almighty. Job. 15.25. This will further appeare, by con- ferring, but the backe parts of Gods Majestic, with mans unworthinesse, and the severitie of the Judge, with the respectlesse presumption of the offender. For seeing that every sinne is to bee e- steeemed, according to the worth of the partie against whom it is committed, (as the same injurie offered to a pesant and a Prince stan- deth not in the same degree) hence it follow- eth, that the disobeying of an infinite Comman- der, is an infinite offence, and consequently deserueth a correspondent punishment. And how- soever, *an unwise man doth not well consider this*, and *a foole doth not understand it*: yet cer- tainely that is most true, which is obserued by one, out of Saint Augustine, that in every sinne wee commit, as also in all other elections, there is ballanced (as it were) in the scales of our rea- son, here, an Omnipotent Lord, commanding, for our eternall good, and there a deadly enemie, alluring to our *utter destruction*. Where notwith- standing, such is our damnable ingratitude, and malicious stupidity, wee will fully reject the Lord of life, and preferre a murderer, *Hauie yee no regard, alle yee that passe this way*, behold and see, whom yee dayly pierce, and then tell mee, what disgrace may bee viler then this, or punishment too heavy for such a contempt. The incomprehensible *Anci- ent*

Psal. 92.6.

Ag. 3.14.

Lam. 1.12.

ent of dues, Almighty Iehovah, who made all things of nothing, by his *Word*, and by the same can reduce them to worse then nothing againe: whose looke dieth vp the *Deepest*, and whose wrath, maketh the *Mountaines* to melt, the *Earth* to tremble, the *Racks* to rent, the *Heavens* to shiuer, *Divels* and *Angels* to quake before him. Before whom all *Kings* are as *Graſhoppers*, all *Monarchs*, as *Molehills*, all *beauty*, *base*, all *strength*, *feeble*, all *knowledge*, *vaine*, all *light*, *dimme*, all *goodnesse*, *imperfect*; in such a *case*, with such an *opposite*, by such a *creature*, as man is, so extraordina-
rily graced by him, to bee weighed as *Belsazar*, in the *ballance*, and found too *light*. This is that, which vigeth his *mercy*, and kindleth his *Royall indignation*, Sometimes (as it were) passionately to expostulate, *What iniquitie haue your Fathers found in me? Or haue I beene a wildernesſe unto Israel, or a land of darknesſe?* Then to exclaime, *Hear, O heauens, and hearken, O earth; for the Lord hath said, I haue brought vp children, and they haue rebelled against me.* And goe to the *Iles of Chittim*, and behold, and ſend to *Kedar*, hath any nation chan-
ged their gods, which yet are no Gods? But my peo-
ple hath changed their glory, for that which hath no
profit. Last of all, if a man will not turne, hee will
whet his *sword* חרב הַרְבָּה (as Ezebiel inge-
minateth) *A ſword, a ſword, both ſharp, & fourbished*, and the *ſtrings* of his *Bow* make ready againſt the
face of the rebellious. Thus faith the *Lord God of Hosts*, the mighty one of *Israel*, *Ah, I will eaſe me of mine adverſaries, & avenge me of mine enemies. All*
which

Dan. 5.27.

Ier. 2.31.

Eſay. 1.2.

Ier. 2.10, 11.

Chap. 21.9.

Pſal. 21.12.

Eſaih. 1.24.

Psal. 51. 4.
Mat. 10. 30.

which doth iustifie God in his saying , and cleare him when he is indged. For as his Providence numbreth our baires, so doth his Justice our sinnes ; whereof as none is so maigthy, (without finall impenitency) that may not be forgiuen: So none so slight, (if hee once enter into judgement) that waigheth not downe to hell.

5 This may be a *caveat* for vs, (Beloued) first to beware of the leauen of the Romish Synagogue, who frame *indulgences* for Gods law, & come with *peace, peace*, when *death is in the pot*. Which that we may the more vnderstandingly deeme of , it shall not be amisse to touch a little on the *positions*, of their chiefeſt *patrons*. In which I intend to bee exceeding breefe, as ayming rather at our owne *reconciling* with God, then quarrelling with ſuch obſtinate adversaries. Bellarmine *de amiftione gratia*, & *ſtatu peccati*, beſides other ſoure diuſions of ſin, which hee there relateth , hath this for the fifth, which hee onely ſtandeth vpon throughout that whole booke. *Of ſinne* (ſaith hee) *ſome are deadly, and divert a man wholy from God*; others, *venialiſt*, which *hinder him onely a little*: and thoſe hee tearmeth not ſo , *ab eventu*, (with Saint Ambroſe, and Auguſtine) because it pleafeth God in mercy, vpon repenſance through Christ, to pardon them (as Wickliffe, Luther & Calvin moſt ſtrongly ever maintained againſt the Schoolemen:) but *ex natura ſua & ratione peccati*, being ſuch , as crosse not charity ſo in their nature, *ut si vellet Deus non condonare*, (it is the very upſhot of the booke before cited) that *if God wou'd not pardon them*, but (as it were)

Lib. I.c.2. Le-
thalia, que ho-
minem plane
avertant a
Deo. Venialia
que nonnihil
impedit
curſum ad
Deum, non tamen
ab eo a-
vertunt, &
facili negoſtio
expiantur,
&c.

Lib. I. de A-
miftione. grat.
& ſtatu pec-
cati. cap. 14.

were) in iustice doe his worst, hee could punishe them no further, then with temporall afflictions, They stand with perfect charity, saith ^a Scotus: Remitted they may be without any infusion of grace, as *Gregorius de Valentia* the Iesuite peremptorily defineth; they make vs not spotty, or odious, in the sight of God, according to the gentle censure of the *Divines of Collaine*, & therefore deserve not hell but Purgatory, if ^d *Aquinas* may be beleued. And to make it yet more plaine, how bold they can bee with Gods Justice! Wee need not repent for them, faith *Andradius*, with *Bonaventure*, in his fift book of the defence of the Councel of Trent; neither say to God, Forgiue vs our trespasses, as the *Rhemists* would fater on Saint *Augustine*, at the 8. verse of the 7.chapter of the Epistle of Saint *Paul* to the *Romans*. When God had giuen a Command to *Adam*, Gen. 2. 17. Of the Tree of knowledge of good & evill, thou shalt not eat: for in the day thou eatest thereof, thou shalt die the death; the *Serpent* comes with a coutermand, *Thou shall not dye at all*: as though Gods meaning, and his words, had beeне cleane contradictory. And is not this the dealing of our *Adversaries* in this present controverſe? For if every one be accursed, that fulfilleth not all the Commandements, Levit. 26. 14. all his ordinances, Deut. 28. 15. whatsoeuer is written, Gal. 3. 10. if hee violate the first, and greatest Commandement, Mat. 22. 37. who louerh not God, with all his heart, and with all his soule, and with all his minde. And ^b *auerne de la roque* 1. Ioh. 3. 4. every, the most inſensible staggering, (as *Calvyn* soundly vrgeth) commeth

*Panom tem-
poralem tan-
tum, non au-
tem sempiter-
nam exigere
posse.*

*a In 4 sent.
diss. 17.*

*b Tom. 4.
diss. 7.*

*c Cenfura Co-
lomienſis.*

*d In quartum
sent. d. 2 1. q. 1.*

Cap. 3. 4

Num. 23.
1. Kings 22. 6

Lib. 1. de Am-
miss. grat. &
statu peccat.
cap. 12.

Quoniam peccata
cum mortali-
bus confe-
rantur. non
sunt perfectè
peccata. abso-
lute tamen
peccata nomi-
nari possunt,
ut in sacris
literis nomi-
natur:
lib. 1. de Am-
miss. grat. &
statu peccat.
cap. 12.

commeth within the compasse of one of these circumstances; what presumption is it then in any Baalamite, to be hired to *bless*, where the Lord hath *cursed*, and to say with *Ahab's Prophets*, *Goe up and prosper*, when Gods Word hath told vs, *wee shall surely fall*? But Bellarmine hath devised certaine shifts, to delude all these evident places, as first *properly*, and of *themselves*. These are not *mandates* (saith hee) but *degrees of the same Commandement*. *Secondly*, such *places* are not to bee *interpreted* of *veniall sinnes*, but of *mortal* onely, where finding in his owne conscience, these *Fig-leaves* too narrow to couer such apparent nakednesse; he addeth *thirdly*, that we must not so *strictly* vrge whatsoeuer the Law hath enacted *against veniall sins*, because (which is his *fourth extraction* out of the *Schoole limbiques*) these are not *against*, but *besides the law*: and lest all this should taile, hee strikes it dead at the last, with such a qualification: *Though these veniall faults may bee absolutely called sinnes, and are so tearemed in holy scripture; yet perfectly they are not so, being conferred with mortall sinnes, & idcirco ex solis istis vocibus, de rebus ipsis non est pronunciandum*. And therefore wee must not speake of such matters, as the Word of God directeth vs, but attend (as it should seeme) such *circumstances* as the *Consistory of Reme* shall prescribe vs: But can such *huskes* satisfie any one that hath a father to goe vnto? The Iewes *Massoreth* are thought too saucy, for disliking some words in the old Testament, as offensiue to modest eares, and adding their corrections in the *margent*, as though

though the holy Ghost had not knowne how to expresse his minde. But these are pidling critisimes to the Cardinals animadversions. With him, mandates must be degrees of mandates, and contra, shall be prater; hee will haue a milder censure for veniall sinnes, or the rest shall stretch for it. God saith plainly yea: he saies expreſſly no. But if ſuch chaffe hold out waight in the ballance of the ſanctuary, what proofes may Scripture yeeld to convince heretiques? or heretiques not pervert, to maintaine their owne fancies? The Arke and Dagon, Christ and Belial, Bethel and Bethaven may bee ſo vniited together. Antiquity (I am ſure) was little acquainted with ſuch subtilities. *Nōcūr ēmīgnū ūndē rātōnō mō dāmī;* who dares to tearmes faith ^a Basil any fault little: & *u nūvērſa nōſtrā iūſtīcē* (ſaith ^b S. Augustine) woe to our best works, or righteouſneſſe, if without Gods meray, they come to a ſcanning. Every offence according to Gregory Nazianzen ^c is the death of the ſoule, & clippeth it (in the Latine Gregories opinion) from ſoaring a-loſt. And howſoever Bellarmineſ former ſhift may wiade from theſe alſo: yet his own men in reaſon ſhould ſit neerer to him. *Geron de vita ſpirituali Anim. Lett. 1^a* oppoſeth himſelfe purpoſely againſt this abſurd diſtincſion of the Schoolemen. Richardus ſeconds him: *Almaine thinkes no otherwife: Roffensis ioynes with them both: Durand ſo pro- uērth, that every ſinne in his owne nature, is not only beſides, but againſt Gods Law: that Caietane is faine to come with this old Catholicon, ſimpliciter, and ſecundum quid, to helpe out Thomas his Ma- ſter,*

^a *Regul. Bre-
vior ad In-
terrog. 4.
ārēdēra īx
ē ū dīaooēđ
ū ū dīaaptrn-
udrō, aM'c
ū ū dīaooēđ
Ibid. Inter-
rog. 293.
^b *Confess. lib.
9. c. vlt.**

^c *Sent. diſp.
42. 1. 6.*

*Caietan. in
42. 12. 20. q.
88. art. 1. 1.*

ster, 1². 2². q. 88. ar. 1. and yet all will not serue. To hasten to a more profitable vse, *Michael Badius*, not long since professor of *Divinity* in *Louvaine*, acknowledgeth just so much, that every sinne is *mortall in its owne nature*, as we contend for. And all the world may see, that these *Task-masters* can shew no other warrant, for gathering this stubble of *veniall sinnes*, in the sensē they vrge it, but only from the *Romane Pharaoh*, to make bricke in *Purgatory*. But this availes not in Gods Court (Beloued) and therefore our plea must be cleane altered. For *his thoughts are not our thoughts*, nor *his waies our waies*: *Esay. 55. 8.* Behold (saith *Bildad* in the *Booke of Job*) the *Moone hath no light*, and the *Starres are uncleane in his sight*: and will a *worme*, or a *shadow*, a *bottle in the smoake*, stand vp to try titles with him in judgement? If thou, *Lord*, wilt be *extreame*, to marke what is done amisse, O *Lord*, who may abide it? That which *vineger* is to the *teeth*, *smoake* to the *eyes*, *aear casse-smell* vnto the *nose*, a *naked dagger* to the *heart*: more is the *smallest fault* trying of mortall man to the *infinite iustice of Almighty God*. Never can there be the like *antipathie*, or *deadly feud*, betwixt the most hostile creatures that ever were created, as betwixt the *Author of all goodnesse*, and this *Divels bras*, sinne. It crosseth his very nature, and he must needs crush it; it contemneth his prerogatiue, and therefore may not be tolerated. It threw the *Angels* out of heauen, *Adam* out of *Paradise*, burned *Sodom*, disinherited *Sauls* posterity, plagued *David*, rooted out the whole families of *Ieroboam*, *Baaſba*, and *Abab*, plucked at length

Chap. 25. 5. 6.

Psal. 130. 3.

Iude. 6.

Gen. 3. 24.

Gen. 19. 24.

1. King. 15.

29.

1. King. 16.

12.

2. King. 10.

11.

length the most beloued Son out of the bosome of his Father, to dye ignominiously in the habit of a servant. And yet such is our sensles stupiditie, and vngratefull petyersnes: we drinke iniquity like water, and distaste it not; acknowledge Gods heauy indignation against it, and regard it not; see the dungeon ready to receiue vs, the scourges to torment vs, the plagues to befall vs; and yet by any manner of repentance shunne them not. Who presumeth not on Gods mercy, as though hee were not just? and is not bolder to offend this King of Kings, then the meanest neighbour or friend he hath? what examples terrify vs, or terrours effect, or effects declare, that wee incline not to the position of Davids foole, who hath said in his heart, *that there is no God*? After so long teaching and often hearing, many threats, and often punishments by famine, pestilence, & waters, remaine there not Chams amongst vs, who dishonour their parents? Ismaels that mocke, & Esau that vow revenge against their fellow members, and naturall brethren; Iaabs, to kisse, and stab; Absolons, to flatter, & rebell; Pharisees for outsides, & Sadduces for belief, that rate at a messe of pottage, their heauenly birth-right? Iudas once sold his Master for thirty peeces of silver: but we often part with him, and commonly for halfe the mony. What sophistifications vse wee not to gild over, and extenuate sinnes: not only to poyson our selues, but also to draw on others? To be drunke, and frequent lewd company, is now to be sociable and jovial: swearing, a note of resolution: gulling, of a good wit; cheating, of a tried expe-
rience:

Psalm. 14. 1.

rience: extorting couetousnesse of a carefull pro-
vidence, and damnable disimulation of a notable
headed polititian. How many of our greener yeares
affect not rather the name of a good fellow, then
of a good Christian? come at Sermons as at plaiers, to
censure, rather then to practise; and take vp all new
fashions, both in garb and complement, except that
newnesse of life, which our Saviour commendeth.
But I tell thee (my good Christian brother) these
leakes are not so little, but they may quickly sinke
thee; the very touch of this pitch is sufficient to de-
file: and thou tread but on the egges of this wily coc-
katrice, thou shalt presently perceiue that there
lurketh a serpent. Were the Angels punished eter-
nally for sinning once, and thinkest thou to stand
out in iudgement with so many transgressions? must
our thoughts be scāned, & shall our words escape?
or our words bee condemned, and yet our ~~acti-~~
~~ons~~ pardoned? Bee not deceived, God is not mocked.
Inclinations, motions, intentions, our most se-
cret, and lightest sinnes, are as Eli's sonnes, they
will breake our neckes, if wee breake not off them.
Gods Word is a two-edged sword, which must kill
our faults, or vs; and if we stumble and dash against
the Corner stone, it will fall vpon vs, and grinde vs
to powder. For as one sparke of fire may burne a
whole City, and one naked place in an armed
man (saith S. Chrysostome) give way to a deadly
wound: so the least graine of sinne vnapented,
may draw such mountaines of miseries vpon vs,
which all that wee can doe, or say, (without Gods
infinite mercy) shall never bee able to remoue. O
that

Mat. 23. 44.

In Matth.
Homil. 35.
Vid. Auguſt.
in Iohann.
tract. 12.

that we would therefore deale with these vanities, as *Joseph* did with his *Mistress*, and breake out at the first assault, into this or the like contemplation: *Thus and thus hath the Lord done for me; he brought me into this World, to overcome this world, that by contemning this, I might enjoy a better.* Doe not all creatures serue me, that I should serue him? and haue I ought of mine owne, bat only by his bountie? how then should I doe any wickednesse, and sinne against him, who beholdeith my least backslidings, and will surely punish them? He spared not the naturall branches, and shall I haue an indulgence? *hath his Sonne suffered to redeeme his enemies, and shall his enemies escape that contemne his Sonne?* No certaintely (Beloued) hee is just, as well as mercitfull: if thou turnefrom his statutes, thou shalt bee overturned. In a day that thou lookest not for, and in an houre that thou art not aware of, the snares of death shall overtake thee, and paines of Hell shall compasse thee round about. Thine Adversary shall not onely deliver thee to the Judge, but the Judge deliver thee to the Sergeant: which is the second circumstance I before proposed, & followeth to lead further your judicious considerations.

7 *The Judge shall deliuer thee to the Sergeant.* This Judge all consent vpon to bee *Christ*, to whom the *Father* hath committed all *Judgement*. *Ioh.5.22.* For though the *Apostles* are said also to iudge, *Luk.22.30.* and the *men of Niniveh*, *Math. 12.41.* yet this is but by way of *assencion*, or *approbation*, as the *Schoolemen expound* the former; or *exemplarily*, as produced to *convince others*, who

D

haue

Math. 24. 50.
Psal. 18.

Aquin. sup-
plem. q. 89.
art. 1.
Lomb. lib. v.
6.18.

In 12. Mat.

Luk. 12. 58.

Vid. Bell. lib.
1. de Purg. c.
7.

Ibid.

In bunc locū.

3. Cor. 15. 22.

haue lesse profited by greater meanes (as *Beza* and *Piscator* intimate of the latter) none hauing absolute authority, but he to whom all power was given Math. 28.18. Next, what this word *υαγῆτες* should signify (for which Saint *Luke* hath *αρχιτεκτόνης*, the *Syriack*, *אָבִים*, the *Remists* and our last Translation, *Officer*, *D. Fulke*, *Minister*; some old translations, *Doomeſman*, and we here *Sergeant*) there is some small difference. *S. Ambrose* & *S. Augustine* would haue it to be the *good Angels*, because thele are said, to *minister to our Saviour*, in the former Chap. at the 11. verse; *to come with him*, chap. 16.27. to *gather the tares*, Chap. 13.30. But *Chrysostome*, *Gregory*, *Theophylact*, *Hugo*, and *Abulensis*, together with the *Ordinary gloſſe*, doethinke it rather the *Divils office*. For theſe are the *cursed Laylers* of the *damned*, which must accompany them *eternally* in *everlaſting fire*, Math. 25.41. Both opinions are probable (ſaith *Bellarmino*.) *Piscator* joynes them together: and *Buccaſenus* shewes the reaſon. The *Goates* (ſaith he) are *deliuered to the good Angels*, to be *ſeparated from the ſheepe*, and from thence to the *evill*, to bee *tortured for ever*. Whence I gather in ſtead of many, this one generall obſervation:

That there ſhall be a Iudgement hereafter, wherein every man ſhall receive according to his workeſ.

I need not to be curiuous in prouing this point, which is receiued as a *principle*, in the *Articles of our faith*. That *Sadduce*, which denies it, denies also *God*, and ſhall ſooner feele it, then haue time to prevent it. *In a moment, in the twinkling of*

of an eye, at the terrible sound of the last Trumpet, the sonne of man shall come in the clouds of heauen, with all his holy Angels in power and great glory: when the Sunne shall be blacke as sackcloth of haire, the Moone like bloud, the Starres fall vnto the earth, as a figtree casteth her leaues, the heauens depart as a scroll roled, and every mountaine and Ile moue out of their places; when the earth melteth, the sea roareth, the elements dissolve, nations howle, all the world flasheth with the terrible and all-consuming flames, mentioned by the blessed Apostle S. Peter; then shall we all appeare before the judgement seat of Christ, Rom. 14.10. that every man may receive according as he hath done, 2. Cor. 5.10. And here (beloued) in a matter of so serious importance, it should be idle for me, to breake out into the mazes, and vagaries of the Schoole-men: as to determine with the master of the Sentences, that this last fire shall, as the first floud, rise iust fifteene cubits aboue the tops of the highest mountaines; or with Nicholas de Orbellis, that the materiall Crosse, whereon our Saviour was crucified, should bee carried (as a Mace) before him, when hee cometh to judgement, or with Aquinas and the rest of that side, that the place of this judgement shall bee in the ayre, right against mount Oliuet, over the valley of Iehoshaphat. Well faith Artemidorus in his Oneirocritiques, *No dreames of a private man may haue a publike interpretation.* For what should we speake in such obscurities, that the Lord putteth not into our mouthes? That which Lombard hath of the authority of Angels in this businesse, *Puto hoc non arte*

Math. 24.30.

Rev. 12.5.

2. Pet. 3.10.

4. Sent. diff.
47. Ibid.In supplem. 1.
88. art. 4.4. Sent. diff.
47. Epist. 24.
ad Hieronym.

ante sciri, quam videatur. I thinke it cannot bee knowne, before it be *seen*, or at least revealed; and *St. Augustine* somewhere of *originall sinne*, Never bee so *inquisitive*, how thou hadst it from thy *parents*, but labour to be *cleared of it* by the merits of thy *Saviour*; may serue vs *here*, to curbe our *curiosity*. Let it not bee thy *care* to *conceive*, *where* and *when*, and with *what circumstances*, this *judgement* is to be holden, but *there*, and *then*, and by *good assurances*, to bee deliuered from the horrible *dammages* thereof. Two kindes of *Judgements* the *Scripture* mentioneth, on which wee may safely build. The first a *particular*, the second a *generall*. This for the *soule* alone, at every mans severall departure, as that of *Dives*, and *Lazarus*, *Luke. 16.22.23.* That for the *soule* & *body*, and all *men* together, at the *last day*, after the *universall resurrection*, *Heb. 9.27.* The first respecteth vs (saith *Aquinas*) as *private persons*; the second as *parts of mankind*: neither shall that be recalled, or mitigated in the *second*, which was determined in the *first*: but rather *published*, what there was *privately pasted*, and what was in the *particular* begun, in the *generall* shall bee consummated, by reuniting the *soule* and *body* everlastingly together.

*ubi supra q.
88. art. 5.*

¶ In both which, could we but thinke of with *deliberation*, the most strict, and severe proceeding of Gods *unmoveable justice*, it would coole our *courages*, and take downe the *presumption*, that now so lauishly runs on in the score of Gods *mercy*. For though in this life, his *cares bee open*

to the petitions of the penitent, yet hereafter when he returneth to execute judgement, hee acknowledgeth that he is a hardman, reaping where hee never sowed, & gathering where he strowed not. Who for offending a little one, will inflict a heauier punishment vpon the guilty, then the casting him into the sea, with a milstone about his neck, and for defect alone of a wedding garment, wil adjudge an invited ghest, to vtter darknes. And now (my beloued brethren) was Adam so hardly censured, (as it is thought) for one Apple? The Angels for a thought: Moses and Aaron for once doubting: all Israel, for Achans taking one wedge of Gold: the whole Tribe of Beniamin, for forcing of one woman: & shall wee thinke, in that terrible Day of the Lord, a day of darknesse and dimnesse, a day of clowdes, and stormes before so iust a Judge, so many accusers, for so haynous, voluntary, and continued crimes, it is possible for vs to escape vnpunished? Fælix trembled when Paul preached of judgement: and Lemnius reports of a young man of the Emperour Charles his Court, who for horrour of the execution hee was the next day to suffer, in one night became white, both in his head and beard. But could wee but restraine a little our thoughts, to the meditation of these fearefull Affaires, it would stop our lewd courses (as the lights from heauen did Sauls) and make vs to cry out with him, Lord, what wilt thou that we doe? For alas, how will all our Gallants and Swaggerers behaue themselues in that perplexity? all our hypocrites & extortioneers? all our drunckards and Adulterers, when the Judge

Mat. 25.26.

Math. 18.6.

Math. 22. 13.

Act. 24.26.

Lib. 2. de complex. cap. 20.

Act. 9.6.

Ezech. 21. 31

Math. 25. 41.

Iudg. 3. 22.

shall come in this terrible majestic, this to fanne, this to purge, this to separate the corne from the chaffe, the wheat from the tares, the Sheepe from the Goates, without pitty, pardon, or partiality? which way will they beturne themselues? What *Apologies* will they make? whose helpe and counsell can they vse, in so desperate and suddaine an extremity? who? where? what thing can yeeld consolation? when the *Lord* once bloweth against them (as the *Prophet* speaketh) with the fire of his wrath? Aboue them (as *Anselme* describes it) an angry Judge, ready to condenne them, beneath, a gaping Chaos, with grisly fire and brimstone, eternally to ingulfe them; on the right hand, their sinnes accusing; on the left hand, ugly fiends to drage them to execution; within, a gnawing conscience; without, loathsome companions, the world burning, all creatures amazed, the last sentence thundred out in this dreadfull manner: *Go ye cursed of my Father, into everlasting fire, prepared for the Devil & his angels.* Vpon the pronouncing of which, what imagination can conceaue, or tongue of men and Angels expresse the ruthfull and dismall departing of the damned reprobates? Parents, from their Children, Husbands from their Wiues, Brothers and Sisters from each other, so to be sundered, that never pitty, or comfort may afterward be expected: this is that which should sticke closer to the brauny hearts of our carelesse worldlings, then *Bluids dagger* did to fat *Agloyn*, and awake them to looke about, whiles space, and place is granted. O my deare Christian

Heart

stian Brother, then thou shalt truly finde, that this is no Bugbeare, wherewith wee are threatned at this present: one *cup of cold water given*, one pleasure abandoned, one injury endured here in this world for Christ's sake, but especially the treasure of an *unfeigned confidence*, shall gine thee at that instant greater comfort, then all the dignities and delights of a thousand worlds. But thou supposest this farre off, and therefore the lesse regardest it. Senselesse, and inconsiderate as wee are! haue wee beene so often deluded, and yet discerne not this last, and deadliest bait of that *old Serpent the Divell*? It is not for vs (I confessie) to knowe the times and seasons, which *the Father hath put in his owne power*: and therefore to particularize with some, that the ^a *Turkish Monarchy* shall haue its period, just 81. yeeres hence, and the *Papacy* 71. or with ^b others in like curiositie, that the *end of the world* shall fall, within the compasse of those dozen yeeres betweene 1688. and 1700. is more then my *Algoriham* findes demonstration for: yet if by a cloud, wee may conjecture of a storme, and by the budding of a figge-tree, that *Summer* is neere at hand, warrantable it is to teach at this present, which the *Apostle S. John* did 1500. yeeres sithence, that *these are the last times*, which how much longer they are to last, neither the ^c *Angels*, nor any creature can exactly affre vs. *Ionas* had for the *Ninivites*, ^c yet forty dayes: but for ought we know, with in forty hours, this time may come, when time shall be no more. For what signes thereof are mentioned in *Scripture*, which are not

Mat. 10.42.

Act. 1.7.

^a Brightman
in c.9. Apoc.
An. 1696. vi-
tius est ter-
minus Turcici
nomini.

^b Napier prop.
14.c. 116.
Affed. prec.
Theol. cap. 16
ubi vid. plura
de fine Mundi
pag. 516.

c 1. Ioh. 2. 18.

d Mat. 24. 36.

e Cap. 3.4.

2. Thess. 2. 8.

already fulfilled, or what summons haue beeene omitted to warne vs to provide? *False Christes* were to come, and they haue beeene discouered; *persecutions to arise*, and they haue beeene endured; *Antichrist to bee revealed*, and behold, hee is conspicuous, with his *Locusts* and *followers*: *warres*, and *rumours* to trouble all the world, and they haue beeene felt, and heard: *pestilence and famine*, *earth-quakes*, and *strange prodiges*, *false Prophets*, and *false brethren*, *increase of iniquity*, and *frozen-nesse of charity*, what man so simple that speakes not of, and daily almost complaines not? Two signes onely remaine, which can bee doubted of: The *preaching of the Gospel throughout the world*, and the *Conversion of the Iewes to Christianitie*. But the first (according to most Writters) was accomplitched in the Apostles time. For *went not their* *found out through all the earth*, & *their words unto the ends of the world*? Rom. 10. 18. or at least now is, as *Io. Fredericus* (in a peculiar tract) hath shewed, by spreading the *Gospell* amongst the *East Indians*, and *Americans*. And for the latter, though *Chrysostome*, *Hilarie*, *Ambrose*, *Hierome*, and *Augustinus*, with divers of our new Writters, very probably collect, that before the end, there shall bee a *generall conversion of the Iewes*: yet *Calvin*, *Bucer*, and *Musculus*, with divers others of good note, expound that *Israel of God*, Rom. 11. 26. (the onely place that intimates such a matter) either allegorically, of the *faithfull*, or of some persons, to bee converted in *alliances* of the *Jewish Nation*: All falling at length on *Origenes* *uncertainty* in this point.

Vid. Tercium in 1. cap. ad. Roman. Dub. 18.
Vid. Marcell. in Rom. 11. 26.

Quis autem sit iste omnis Israël: what all that Israël is, that shall be sauued, Hee only knoweth, and his Sonne that saueth them. Small hope may therefore be grounded on such *ambiguitieſ*. To these if wee further adde the Propheteſ of Rabbi Elias, not disliked by moſt of the Ancients, and the Cabala of Rabbi Isaac on the firſt verſe of *Genesis*, reſlated by Genebrard, Chronol. lib. 19. which al diue at the period of 6000 yeareſ. By the Septuagint, Iosephus, Eusebius, Augustines, Iſidores, and Alphonſus the Astronomers account, this date is out alreadie. And according to the truer ſuppuration of thoſe that followe the Hebrew text, not far from finishing; the times for the Elects ſake being to bee ſhortned. What is left therefore (B.) for vs, but to watch, and be ready (as our Saviour counſelleth,) leſt our Maſter come, and the Bridegroome paſſe, & this day as a Theefe ouertake vs, where wee are leaſt provided of it? S. Hierome profeffeth, that whether he eate or drinke, or did any other thing, this voice did alwaies ſceme to trumper in his eareſ, *Surgite mortui, & venite ad iudicium, arife you dead, and come to judgement.* And nothing can better vs more, then the remembrance of this like ſen- tence, vttered by our Saviour: *Come, give an ac- count of thy ſtewardhip, for thou mayſt be no longer ſteward.* Certainly there can bee in this caſe but two kindes of deliueringes, the firſt, from our ſinneſ, to a better eſtate, the ſecond, for our ſinneſ, to an in- censed Judge. If the firſt befall thee, no hap- pi- nesse can be greater then thine; but if the ſecond, without redrefſe thou ſhalt bee cast into priſon: which

which is the last circumstance I before proposed, and will hasten by reason of the time briefly to conclude.

10 *And thou be cast into prison.* בֵּית אָכִיר אָ, saith the Syriack, *domum vinctorum*; to wit, by the Sergeant, to whom the Judge deliuered thee. That which breeds here a scruple, is what this word *prison* should signifie. *Conveniunt similièr omnes* (saith Bellarmine lib. 1. de Purgatorio, cap. 7.) All Interpreters concurre in this, that by this prison is meant hell: and thus farre he speaketh ingeniously. But marke the poore shifts of so great a scholler, to set vp his *Dagon* againe, that hath so often falne, before the *Arke of God*; hee is faine to *take Hell it selfe*, to finde out *Purgatory*. For this hee goeth onward, *in quo tamen multæ sunt mansiones*; *alia pro damnatis, alia pro his qui purgantur*. In this hell notwithstanding are many *mansiones*, some for the damned, others for them which are to bee purged. But a more ample mappe of this place, wee haue in his *second booke of Purgatory*, and Chap. 6. where hauing rejected 7. *opinions*, concerning this *subterraneaen Geography*, the eighth he borroweth fro the Schoolemen, and seemeth to approue, that this *infernum*, or hell, is a place within the *bosome*, or *bowels of the earth*, divided (as the higher regions) into foure parts, whereof the lowest *sinke*, or *coale-houise* is hell; next aboue that, *Purgatory*, then *Limbus infantum*, where children goe, that dye *unbaptized*; aboue all, *Limbus Patrum*, where the Patriarkes were faine to lodge, before *Christs Passion*; but then were remoued, and the place left

left empty. This scantling of time will not permit mee to examine all particulars, how our adversaries could come to so perfect notice of all these places, as also so distinctly to vnderstand, what persons are there to bee purged, and for what sinnes; how grievous the punishment is there inflicted, by diuels, in a corporall fire, how long it shall endure, what suffrages, Masses, or indulgences will asswage it, or remoue it, that the soules can neither merit, nor demerit in such a case, that they are alwaies certaine of their eternall salvation, and this to be firmly beleueed as an article of faith; It will aske (I say,) more time, then your patience can allowe mee: I will strike therefore at the roote, and so passe along. To make all this good vnto vs, Bellarmine produceth tenne places out of the old Testament, and so many more out of the New. To all which in generall I answere: First, out of Bellarmine himselfe in the last Chapter of his first booke of Purgatory: Where being vrged by Peter Martyr, and our men, that Purgatory is not found in Scripture, and therefore can bee no matter of Faith; hath nothing to say but this, *Ad primum ergo respondeo, Non est necesse ut Scriptura ubiq; omnia dicat. It is not necessary that the Scripture should every where mention all things, e-* specially where it may be patched vp with *Aposto-licall traditions.* On which when Bellarmine also relyeth, for the prooфе of this *Ignis Fatuus*; what doth hee, but in effect (as Lupinus well notes against him) ouerthrowe his Scripture forces: Sith *Traditions* take no place, but where Scripture failleth,

*Vide Bellar.
vbi supra.*

*In eundem lo-
cum.*

Lib. 4. de verbo Dei non scripto.

Lib. 2. Epist.

Libro 12.

Deipno/ōp.
Conuenit inter
nos & adver-
sarios ex solo
literali sensu
peti debere
argumenta
efficacia.

Bellar. l. 3. de
verb. Dei, c. 3.

Lib. 1. de pur-
gat. c. 7.

Psal. 110. 1.

Mat. 1. 25.

faileth, by his owne doctrine in his first generall Controversie. But as that lunaticke *Thrasylaus* mentioned by *Horace*, and *Athenaeus*, thought all the shippes to bee his owne, that arriued in the Haven at *Athens*: so wheresoeuer there is fire doubtfully mentioned of in Scripture, our Adversaries straight convey it, to heate *Purgatory* kitchin. Secondly, I answeare in particular, to the words of my *Text*, which he especially buildeth vpon. First, that they are *symbolicall* (as himselfe confesseth) and therefore according to *Aquinas* and their owne Schooles, proue nothing. Secondly, whereas this particle *is*, or *will*, may seeme to enforce a deliuerance from this prison, and so by some shew of consequence, their *Purgatory*, the argument being thus framed: *Thou shalt not come out, until thou hast paid the uttermost farthing*; therefore, afterward thou mayst come out. Saint *Augustine* (as he acknowledgeth) instanceth against this, both by that place of the *Psalmist*, *Sit thou on my right hand, until I make thine enemies thy foot-stoole*; as also in that of the *Evangelist*, *Joseph knewe not Mary, until shee had brought forth her first begotten*. Where the first implyeth not, that after *Christs* enemies were subdued, hee should sit on Gods right hand no longer; nor the latter helpeth the inference of *Heluidius*, that after our Saviours birth, *Joseph knewe his wife*. Saint *Augustine* therefore concludeth, that donec in this place signifieth, *non finem pene, sed continuationem miseriae*: not an end of paine, but the continuance of misery; *Semper solues* (saith *Hugo out of Remigius*) & *nunquam per-solues*.

solues. Thou shalt ever be paying, yet never satisfie. Which exposition *Calvin*, and *Bucer*, and *Musculus* doe not only embrace: but *Anselme*, and *Beda*, *Thomas*, and *Corram*, *Ammonius*, and *Avendado*, *Maldonate*, and *Iansenius*, with I know nothow many of their owne consorts. But *Bellarmino* vrgeth this farther, and therefore we must farther follow him. *Exempla B. Augustini non satisfaciunt* (saith hee) *S. Augustines examples, or instances* satisfy not. For in the first; *Sit thou on my right hand, vntill I make thy enemies thy footstooke*, although I cannot inferre, therefore afterward Christ shall not sit on Gods right hand; yet this is a necessary consequence, therefore there shall a time come, when *Christ's* enemies shall bee made his footstooke. So in the second, *he knew her not, vntill she had brought forth*. Though I cannot gather, therefore he knew her afterward, yet this I may argue, therefore she was to bring forth. And no other is the consequent in this place, *thou shalt not come out, vntill thou hast paid the vtmost farthing*. Therefore there shall be a time, when the vtmost farthing shall bee paid. But to this vtmost straine of *Bellarmino's* sophistrie, a meane *Logician* may easily answer; that all this concludeth but a necessity of the thing to be done, not a possibility of the party to be able to doe it. *Ostendit debitum solvendum* (which I take to be the meaning of *Piscator's* answer) *non debitorē solvendo*: If it argue the debt to be paid, it inricheth not the *debtor* to bee able to pay it. So that by *equipollency* it falleth to be such a connexiue proposition: *If thou pay the vtmost*

ubi supra.

*In 26. ver. 5.
cap. 3. art.*

most farthing, then thou maist be deliuered; which I deny any man can ever pay (hauing, by offending an infinite God, deserved an infinite punishment) and therefore must alwaies ly by it. For if some paines may satisfie Gods Justice in *Purgatory*, for a small offence; should not greater paines proportionably in *hell*, doe the like for a greater offence, and so by consequence, the *devils themselves* (which was *Origens* errore) in time might be freed? The *Fathers* father not (howsoever *Bellarmino* marshall them) this *glowing*, and *locall Purgatory*; but rightly vnderstood, are as farre from it as it from truth. For they make it not a *hot-house* for the soules of the *elett*, farmed by the *Pope* to the *Devill* at a yeerely racke rent: but *abdita quadam receptacula* (as *Lombard* hath rightly deliuered out of *ancient learning*) certaine *unkowne places of repose*, where purged at their *dissolution* from the *body*, by vertue of *Christ's passion*, they *rest from their labours* in *expectance* of the *complement* of that *joy*, which they shall receiue *together* with the *body*, at the *reuniting* againe, in the *generall resurrection*: wherefore *Saint Augustine* concludeth, *Non est ullus ulli locus mediis, ut possit esse nisi cum diabolo, qui non est cum Christo*. Iust therefore as some *Geographers*, for proouing of a *blacke rocke* many hundred miles about, directly vnder the *North pole*, send vs to *Gyraldus Cambrensis*; hee to a *Priest* of *Norway*; the *Priest* to an *Oxford Magician*, who was carried thither to see it by the *Devill*, if wee will beleue the narration: So the best proofes of our *adversaries* for their *Subterranean*

4. *Sent. diff.*
45.

Lib. de peccat.
Merit. et Re-
miss. cap. 28.
Vid. Tabulam
Merit. uni-
vers.

mean Purgatory, come by many deductions, from the same Author; as it appeareth by the divers *apparitions* they so confidently allege for it. But we taking *parabolically* this *prison*, for no better place then *Hell*, may resolute without difficulty on this position,

That the wicked shall be turned unto Hell, and all the people that forget God.

11 I take it in the words of the *Prophet*, *Psal. 7.19.* to cut off all occasion of farther prooфе. The *use* is a terroure to carelesse worldlings, that runne the *broad way* spoken of by our *Saviour*, and never marke where it leadeth. Come on therefore, thou inconsiderate and retchlesse *Christian*, and looke before thou leapest, and if thou wilt needs to this prison, see thy entertainment. Horrible (out of doubt) was that *storme* of *fire* and *brimstone*, which consumed *Sodome*, and the *Citties* of the *Plaine*. And fearefull was that *seventh plague* of *Egypt*, *Thunder*, and *Haile*, and *Lightning* running vpon the *ground*. And inferiour to neither, was that prodigious death of *Corah*, *Dathan*, and *Abiram*, when the earth opened her *jawes*, and swallowed them *aline* into the pit with all their *goods* and *families*: but these are but a *preface*, a *spark*, a *drop*, a *nothing* to the everlasting *tortures* of Gods *extremest vengeance*. Never eye hath seene, nor eare bath heard, nor heart of man hath conceiued the infinite *bitternesse* of these *last vials of wrath*. A *bottomlesse dungeon*, a *lake* of Gods *wrath*, a *poole* of *fire* and *brimstone*, a *gastly* *hell*, *שָׁאַדָּן*, *קְلֹתָה*, *מִתְּפָתָה*, *pitchy mists*, *deadly fogges*, *hideous*

Gen.19:3.

Exod.9.23.

Num.16.

bideous confusion, chaines of utter darknesse. Tophet prepared of old, deepe, and large, burning with fire, and much wood, and the breath of the Lord kindling it as a river of brimstone. These very names of this Prison, mentioned in Scripture, should daunt, and amazeth the most presumptuous worldling, that by altering of his course of life, hee might avoide the thing it selfe. Of which, should I but farther relate the fearefull descriptions, frequent in Fathers, and Schoolemen, (wherein all notwithstanding come too short) I should not so much racke your patience with horrour, by reason of mine owne insufficiency, as abuse it with prolixite, by going beyond my time. O God! to depart from thee, to accompany the Devill and his angels, to bee excluded from heaven, into everlasting fire, alwaies scorched, and never consumed; ever dying, and never dissolved; sinking eternally, and never come vnto the bottoome; weeping, gnashing, freezing, frysing, without the least drop of hope, or hope of pity; I quake, and stop, and dare to go no farther. O indignation of the Almighty, fall not upon vs: for our flesh trembleth for feare of thee, & we are afraid of thy terrible iudgements. Wee acknowledge our lightest offences, to deserue thy eternall anger, and thus prison to be due for our dayly transgressions: but spare vs, good Lord, for thy Sonne, who sparedst not thy Sonne for vs: let not the thought of our last end be so the last end of our thought, that by forgetting thy iustice, we neglect thy service, & presume in the least sinnes, to offend thy infinite Maiestie. Heare vs, good Lord, for thy Church,

Church, and thy Church for thy Sonne, and
thy Sonne, for both; to whom with thee,
and the holy Ghost, three persons and
one God, be ascribed all honour,
power, and dominion, both
now and evermore.

A M E N.



E

28 MB 59

EPHESVS
BACKSLIDING
CONSIDERED AND
APPLIED TO THESE
TIMES.

IN A SERMON PREACHED
AT OXFORD, IN St MARIES,
the tenth of July, being the
A&T. funday.

By I O H N P R I D E A V X, Doctor of
Divinity, *Regius Professor*, and Rector
of Exeter Colledge.

IOHN 6.67.
Will yee also goe away?



OXFORD,
Imprinted by L E O N A R D L I C H F I E L D
Anno Salutis, 1636.

DEPARTMENT OF COMMERCE, U. S. MINT,
PHILADELPHIA, PA.





TO
THE RIGHT WOR-
SHIPFULL MY VERY RE-
VEREND AND WORTHY
PATRONE, D^r. BODLEY CA-
NON OF EXETER, AND
Parson of SHOBROOKE
IN DEVON.

SIR,

BEING over-ruled by some
friends to print this Sermon,
not framed, nor intended to a-
ny such purpose: my choice
was easier to whom I should dedicate it.
The world seeth how much I am bound
to you for the late reall kindnesse conser-
fed on me. For which, to shew my selfe
thankfull, by all honest meane, the lesse

The Epistle Dedicatory.

Mark. 1.44.

Luk. 17.16.

Mat. 21.12.

Mat. 26.15.

A&.8.18.

you expect it, the more I hold it due. Our Saviour, Who most avoided popular applause, *See thou say nothing to any man, misliked not the Samaritane, that turned backe to giue thanks.* And much it were to bee wished, that in these daies *thanks* would serue. But since *buyers* and *sellers* haue broken into the *Temple*, *Iudas*'es *what will you giue me*, and *Simon Magus*'s *offering*, make most *bargaines* for *Benefices*. Whereby God is dishonoured, worthy men disheartned, hitelings preferred, good lawes deluded, holy things prophanc'd, the Church stained, the people starued. The more remarkable therefore hath beene your free dealing with me, and your religious kinsman's M. *Periam*'s, with M. *Orford* of our College. If such Patrons might be patternes for disposing the Lords portion many in the country, might be better taught, and in our Universities sooner imployed. My selfe with this fauour of yours am the more affected, because it comes fatten my native country, to which my best seruices were otherwise desored. Besides,

The Epistle Dedicatory.

it stands with a kinde of conveniencie (in
my desires at least) that *Exeter Colledge* e-
specially, should be patronized from *Exe-
ter* ; from which it first had it's *name* and
Founder , and for which it hath bred (as
by Gods grace it shall continue to doe) so
many men of worth. Concerning this en-
suing discourse, I haue little to say. It must
speak for it's selfe, now it appeares abroad.
Iudicious is that position of *S. Augustine*,
Mens lues are as their loues : whereof *Ber-
nard* giues the reason, because *loue* is to the
soule, as *waight* to the *body*, it caries it to the
right place, if it be rightly placed. As long
as the *Larke* soareth vpward, shee sings
without danger of the *Net* : but stooping
to gaze on the *Fowlers* deceitfull glasse,
she is quickly ensnared. We are all too far
in amour'd with the *glympses* of things
below; where the *Divels* ginnes are al-
waies in a readinesse. Our ancestors *first*
loue was more wisely fixed. My song
therefore hath beene, *returne, returne, O*
Shulamite, returne, returne! Which how-
soeuer may sound harsh in some mens

Haud quic-
quam facit
bono s. vel ma-
los mores, nisi
boni vel mali
amores. ep. 52.
Amor est vis
anime, natu-
rali quodam
pondere ferens
eam in locum
vel finem suum.
Lib. de nat.
& dignit. di-
vini amoris
cap. 1.

Cant. 6. 13.

The Epistle Dedicatory.

*Homil. 7. in
ep. ad Philip.*

censures; yet the better sort (I trust) will conceiue my meaning to bee good. *He that runnes in a race, (saith Chrysostome) is not so much to eye the spectators, as the marke.* And Readers: it cannot meet with more vnderstanding, then it had bearers. Next to Gods glory, and the Churches good, if you accept it kindly, I attaine my scope: To whom it is due *first fruits*, from him that assuredly resteth.

*From Exeter Colledge in
Oxford, August, 5.*

28 MR 59

*Yours to dispose in the
Lord Iesu,*

JOHN PRIDEAUX.

Ephesus
BACK-SLIDING:
CONSIDERED AND
APPLIED TO THESE
TIMES.

REVEL. 2:4.

Neverthelesse, I haue somewhat against thee, because thou hast left thy first loue. REVEL. 2:4.

Here is nothing so dangerous to the estate of a Christian, that traualleth haere from Egypt to the heavenly Canaan, as spirituall pride, and carnall security. For seeing that all our life is but a temptation, (as Saint ^a Augustine confesseth) great heed must be taken, least he that should grow on from worse to better, by his carelesse negligence fall away from better to worse. This was the Angels case of Ephesus, as my ^b Text sheweth; whom hee that holdeth the seuen Starres in his right hand, and walketh in the midſt of the ſeven golden Candleſticks (that

a Nemo fecu-
rus esse debet
in iſa vita,
que tota tenta-
tio nomina-
tur, ut qui fieri
potuit ex
deteriore me-
lior, non fiat
etiam ex me-
tio detinatur.
lib. 10. Con-
fess. c. 32.
* vers. 1.

Ephesus Back-sliding.

b Sch. Meyer
apud Marlor.
in hunc locu.
Rhemist. an-
noras. Viegas
in 1. cap. A-
poc. Sect. 14.
Ribera ibid.
Bulling. conc.
7. v. 5.

c Viegas ar-
can. sensus in
Apocal. Antu-
erp. 1614. lib.
2. Notas. 1.

d In hoc cap.
disp. 2.

Fox, Fulke,
Bullinger in
hoc caput
conc. 6.

Viegas in hoc
caput, sect. 1.

Pever. in cap.
1. disp. 15.

* In tantum
Angelorum
nomine Eccle-
siam Catholi-
ciam volunt in-
tellegi, ut in-
beat Angelos
penitentiam
agere.

Aug. in Apoc.
Hom. 2.
a Inger. 2. m.
not. marg.

(that is, **b** upholdereth the Ministers of his Word, and continually furnaiesh his Churches, to repaire defects) vouchsafeth in this regard to rowze by an Epistle. That seeing *un-sensible decays* continued, in time proue great breaches, *sliding* leades to *falling*, *coo-ling* to *benumb'nesse*, *drowsinesse* to *sleepe*, *slacknesse* to *defection*, *indifferencie* to *senselesnesse*, and a loathing of all Religion. *Ephesus* might looke about from whence she had falle, and repente, and do her first works: least the suddaine approach of her Lord should take her loytering, and by removing her *Candlestick*, preuent her conversion.

2 For the clearer passage to the words, some difference must bee reconciled among Interpreters, who are meant especially by the *seven Angels*, to whom these *seven Epistles* are in generall directed. **c** Alcazar the *lesuisse*, in his new painted bulke vpon this *Revelation*, sayes, the *Bishops*; **d** Peverius his fellow (together with some *Ancients*, *Arethas*, *Andreas*, *Ansbert*, and *Anselme*,) think rather the *people*; *S. Ambrose*, *Haymo*, and *Beda*, ioyne both together: and this is best approued of our *reformed Interpreters*. For howsoeuer the *inscriptions* be to the *Angels* onely, who signifie (according to most) not *celestiall spirits*, but the *Pastors of those Churches*, yet the contents concerne their ** flocks* as neere as themselues, and therefore in the former Chapter wee haue, verse 1. *What thou seest, write in a Booke, and send to the seven Churches which are in Asia.* Not that it is all one to write to the *Church*, and to the *Head & Gouvernour thereof*, (as the **a** *Rhemists* hence would gather)

gather, to scru in, and interest their *Dope* to dispose of all things; but rather to expesse the bond betwixt the people and Pastor, whose faults he is to reprove, or answe for; and therefore it stands him vpon, to communicate what hee receiues. Now this particular Pastor theere of *Ephesus*, ^b *Lyn* would have to be *Timothy*. *Rehera* labours to refute that out of *Macaphrises*; but *Perenius* and *Alcazar* take *Lyn*'s part. Others name *Onesimus*, some *Trychirus*. Betwether either, or neither, it matters not; the Spirit of God being silent. For the best may growe remiss, and need dayly inciting. As *Ephesus* here, the *Metropolis* of little *Asia*, and glory of *Asia*, famous amongst the *Gentiles*, for her situation, and *Temple*, which (as *Plinie* reports) was 220. yeeres in building; famous amongst *Christians*, for *Saint Johns* residence, and *Saint Pauls* Epistle vnto them; nay, which our *Saviour* here commends in such ample termes, for her forwardnes in labour, for her constancie in patience, for her zeale in reforming maners, for her discretion in dismasking *Heretiques*, whose constancie, patience, labour, and that for a right end, for his names sake, and thurwihout fainting or fainting, are ingeminated with good approbation, immediately before my Text, may haue somewhat notwithstanding, that is out of frame; their friends may over-see it; them lesse may scarce perceiue it, which the flaming eyes of Christ will pierce through to censure; Neverthelesse I haue somewhat against thee, because thou hast left thy first loue.

^b In hunc locu
Comment. in
ver. 1.

*Vid. D. Iosach.
Vadian. in e.
pitom. 1.
Nat. hist. l. 36.
cap. 14.
Euseb. lib. 3.
Hist. Eccles.
cap. 18.
Baron. Annal.
anno Christi
98. 1. 360
ver. 2.
ver. 3. 1. 360*

^c 159. 1. 360

Chap. 1. v. 14.

^c 159. 1. 360

3. Although with his beloved Spouse hee had
thus debated the matter: Thinke not, Ephesus,
but I take notice of all thy doings and sufferings;
thy labours please me well, I approue thy works,
I pittie thy patience, and cannot chuse but com-
mend thy discipline; but O that this first affecti-
on were seconded with the like alacrity! for doe
not I perceue thy coldnesse in devotion, thy
carelesnesse in Preaching, thy slacknesse in per-
forming any deed of charitie? Hast thou not be-
gun in the spirit, and now art sinking backe to end
in the flesh? Ephesus, I loue thee, and therefore
may not sooth thee; much good (thou seest) I
speake of thee, yet somewhat I have against thee.
I remember the kindness of thy youth, it was hearty
and热切, but time hath cooled it, and thou
are grownne remisse. My left hand is under thy
head, and my right hand doth embrace thee, I dayly
stay thee with Flaggons, and comfort thee with Ap-
ples, as thou hast occasion; but thou hast turned
aside to the Flocks of thy Companions, so that when
I come with my bedewed head, and dropping lockes
in the night, to finde my accustomed entertain-
ment, saying, O pleasure me, my sister, my Loue, my
Dowre, my undefiled: thou tellest me, thy coat is off,
and thou canst not put it on; that thy feet are wash'd,
and thou art loth to defile them: such excuses thou
hast to put me off, and make mee withdrawe my
selfe. Whereat though thy bowels are sometimes
moved, yet stirring not to give entrance as thou
wert wont to doe; pretend what thou mayst, say
what thou wilt, dissemble how thou canst, it is
manifest

Ibid. ver. 3.

Ibid. ver. 4.

manifest thou hast left thy first heate of affection. And this I take to bee the complaint of our wronged heavenly Salomon, included in the words I have read unto you. The summe is,

4. *An Inditement of Ephesus for back-sliding and security:*

Wherein ob-
serve the
3. Fault, because thou hast left
thy first love.

A Church militant cannot bee without Exception; where exceptions are to be taken, Christ picketh not to accuse; and accuse he doth never without a fault. The first sheweth our infirmity, the second, our Saviours integrity, and the third, sinnes malignity. That we may bee bumbled in the first, and directed by the second, to correct the third: Within these bounds I shall endeavour, by Gods assistance, and your Christian patience, to confine my meditations. *He that hath an eare to heare, let him harken what the spirit saith unto the Churches; to the Churches, as well of great Brittaine, as those of little Asia.* For howsoever wee flatter our selues, our defections are more deeplye to be accused, and perfections as subiect to a *Neverthelesse*, the note of exception to *Ephesus*, notwithstanding all it's good parts; which falleth here in order to be first considered. *Neverthelesse.*

5. As in *Arts*, so in *Actes* of morality, few verities are so generall, that admit not exception. If a Church might plead immunity, *Ephesus* might here

Revel. 2.7.

In hunc lo-
cum.

ver. 2.

1. Cor. 15. 32.
Act. 20. 29.ver. 30.
Chap. 3. 1.
ver. 14.Chap. 3. 16.
ver. 6.
Lib. 1. cap. 27.
vid. Euseb. lib.
3. his. Eccles.
cap. 26. The-
od. Heret. Fab.
lib. 3. Ignat.
Epist. 9.Richard. de
Sant. victor.
Viegas.

here stand vpon our Saviours testimony. For are not her labours in peace, and patience in trouble, (as *Aretius* well obserueth) once and againe repeated, and commended? Evill men should haue little easie in her, for she could not beare them. Dissemblers should not deceiue her, for shee would try them, and finde them byers. The beasts that as-
saulted her, shee fought with; the greevous Wolves that were prophecied to enter amongst them, shee endured and resisted. *Iezabel* prevailed in *Thya-
tira*, *Sardis* had a name without life, *Pergamus* was taynted with *Bealisme*, and *Laodicea*'s luke-warme-
nessse, was loathsome to Gods stomake. *Ephesus* notwithstanding escapes all this, nay, her hate to the *Niccolaitans* for their community of viuues, and promiscuous lusts (as *Irenaeus* and *Theodoret* obiect vnto them) is registred afterwards as an especiall commendation. What could a man here picke out, that hee might justly censure? who would not esteeme such a Church, to be in the rode way to happiness? yet when *Christ* comes with his *Fanne*, there is *Chaffe* found amongst the *Wheat*. Much is well, yet somewhat worse then it was, or ought to be; the good is fostered, the ill excepted at. *Neverthelesse*.] Many things might bee here gathered for our instruction; one especially from our Saviours manner of reprooфе, which may be a patterne vnto vs all in that behalfe: first, to take notice of, then ingeniously to confesse Gods graces in any (if any be found at all) before we bee too busie with the imperfections of our brethren. For this puts the faulty out of suspition of bitter-
nesse

nesse in the Reprouer, it encourageth men to doe more, when somewhat is commended, and keepes them from desperate resolutions, by retaining them in a hope of a possible recovery. It breeds aloathing of sin, by ranking it by vertue, whence it's vgliness is the more discovered, and his judgement the sharper censured, that embraceth so foule a monster, to the blemishing of those good parts, which otherwise might highly grace him. Those that will fish for mens soules, must looke how they bait their hookes: and too harsh an *increpation* (saith *Gregory*) is like an Axe, that flyeth from the handle, it may kill thy brother, when it should only cut downe the bryers of sin. But this I note only by the way, not purposely follow, as not so necessary for these fothing times, wherein most are rather too *pleasing*, then *piercing*. *Epbesus* here so commended, and yet excepted at so plainlye, directs vs more vsefully to this observation:

That the best Churches may be subject, and are lyable to exception.

6. It is vsuall with the *Fathers* to compare the *Church* to the *Moone*, in regard of her visible changing, like to the others *waxing* and *waning*. But the similitude holds as well, in respect of her borrowed light, and spotted face; all the beames shee reflecteth to the world, are darted vpon her by the Sunne of righteousnesse; and yet by reason of her vnequall temper, in her brightest shining, shee appeareth spotty. Her selfe acknowledgeth so much, *Cant. i. 5. I am blacke, but comely. (O yee daughters*

Aretius.

*Ferrum de
manubrio pro-
filit, cum de
correptione
fermo durior
excidit, &c.
Cure Paf.
part. 2. cap.
10.*

*Ambros, lib.
5. Epist. 31.
Aug. in Psal.
10. C. 104.*

Lib. 3. de Doc-
min. Christ. c.
32.

Mat. 22. 8. 1.

Gen. 7.

Mat. 25. 2.

Ibid. ver. 32.

2. Tim. 2. 20.

2. Esd. 8. 2.

1. Cor. 5. 1.

Ibid. cap. 15.

daughters of ierusalem) as the Tents of Kedar, as the Curtaines of Salomon. Wherupon Saint Angu-
fina commandeth this rule of Ticonius the Do-
natis, which he calleth, *De permixta Ecclesia*.
Whereby (faith he) the Scripture, by reason of
the temporall communion betweene the godly and
wicked, attributeth that promiscuously to either,
which originally groweth but from the one. So-
lomens Curtaines (indeed) belong to the Church, but
Kedars Tents are Ismaels, who may not inherit with
the free borne: yet the Beloued consisting of both,
hath the titles of both, those spots will not out;
there will be such a speckled breed, as long as the
flockes cast their eyes on morty vanities, in the gut-
ters of this world. All the types in holy writ,
wherby the Church is shadowed vnto vs, most
evidently shew so much. The floore hath in it
Wheat and Chaffe, Math. 3. 12. The net good fish
and bad, Math. 13. 47. See but into the nuptiall
banquet of the Sonne, is not there one found
without a wedding garment? Was there not a
Cham and uncleane beasts in the Arke? foolish Vir-
gins amongst the Brides Attendants? Goates in the
great Shepheards flocke? And in his stately Pa-
lace, vessels as well to dishonour as service and glo-
rye. So that, that of the Angell to Esdras, may
here passe for Canonickall, when thou askest the earth,
it shall say vnto thee, that it gineth much mold where-
of earthen vessels are made, but little dust that gold
comereth of: even so is the course of this present world,
and the Churches case in this present world.
Thusthe Corinthians were polluted with an ince-
stuos

stuous person, and troubled with Sadduces; the Galatians bewitched, the Romans, Colossians, and Theſalonians, had haughtie spirits, brabling Sophisters, brethren that walked disorderly, crept in amongst them. But what need I looke back so farre? Appearē there not here amongst these seven Asian Churches, an odious company of Nicolaitans? Hath not Satan here his Synagogue and ſeat? Balaam and Iezabel, their Bawds and Panders? Reade we not of depths of Satan? Names of those, that make a ſhew to liue, without life? Luke-warmneſſe, and vaunting, and ſenſeſneſſe, among ſo many elſeſtiall commendations? The Fathers testimonies for this point, are not ſentences, but volumes. It is the maine ſcope of Saint ^a Hierome againſt the Luciferians, and of Saint ^b Augustine, againſt the Donatifts, and Pelagians, to proue that it is a poore pretence, to make a Schisme in the Church, in regard of ſome diſlikes, which might, and ſhould bee amended. For at what time was it ever ſo free, that no exceptions could be taken? As a Lilly among thornes, ſo is my loue among the daughters. Non dictum eſt (ſaith Saint ^c Augustine) in medio alienarum, ſed in medio filiarum; It is not ſaid amongſt ſtrangers, but amongſt the daughters. The ſonnes of her mother againſt her, ^d Ephraim againſt Manasēs, and Manasēs againſt Ephraim, in one Nation; the ^e father againſt the ſonne, and the mother againſt the daughter, in one houſe; ^f Esau ſtruggling with Jacob, in one wombe; nay, the ^g naturall man againſt the ſpirituall, in the ſame members. And yet if wee would goe farther, wee

Gal.3.
Rom.12.2.
16.
Coloff.3.8.
2. Thel.3.6.
ver.6. & 15.
ver.9. & 13.
ver.14.20.
ver. 24.
cap.3.1.
cap.3.16.

^a Tom. 2. Orthodox. & Luciferian. Dial.
^b Tom. 2. Ep. 164. ad Emeritum Donatift. Tom. 7. contra epift. Parmen. lib. 3. tom. 7. cont. Cre/ſon. grammatic. lib. 3. cap. 37-38. lib. 1. de civit. Deit. 35. & paſſim ali bi precipue, tom. 7.
^c Can. 2.2.
^d In Pſal. 99.
^e d Esaiah. 9. 2.1.
^f e Mat. 10. 35.
^g f Gen. 25. 22.
g Rōm. 7. 23.

James 1.8.

Psal. 120.5.

2. Cor. 11.13.
Rom. 2.1.Zanch. lib. de
Relig. Christ.
cap. 24.1. hef.

11.

Aug. lib. 2.
Retract. cap.

18. cap. 9.4.

Aug. Tom. 2.
ep. 164. ad E-
meritum Do-
natis.

Mat. 24.40.

In Psal. 99.

Luk. 17.34.

may chance to meet with *ἀνὴρ αἴσχυλος*, a double-soul'd man (if I may so speake) by reason of vnstable distractions in the same minde. To such a *lunacie* are subject all things vnder the Moone. Whiles we dwell with *Mesech* (as *David* complaineth) some enemies to peace will be sure amongst vs. There will be alwaies tares to be weeded, volcers to be cured, ruines to be repayed, rents to be amended, sinkes to be purged, Leapers to be cleansed, manners to bee reformed, controversies & heart-burnings to be taken vp and composed. And the reasons for it are divers; that the *Elect* might be *employed* & *tried*, *Reprobates* left *unexcuseable*, Gods strength appeare in our *weaknesse*, and his *mercy*, and *Justice*, in such *variety* of *obje^ts*. Otherwise how should the *Church* be *militant* without an *Adverlary*? Or why should it daily pray, *Forgive vs our trespasses*, if here it might attaine to be freed from all *exceptions*? Goe therefore saith the Lord to *Ezechiel* and set a marke vp on the fore-heads of the men that sigh, and that cry for all the *abominations* that be done: not about the *suburbes* onely, but in the *midst* of *Ierusalem*? For how should *Ierusalem* be vntainted? seeing of two men together in the field, the one should be received, the other rejected of two women grinding at the *Mill*, the one should be taken, the other left. What place more secure then our *beds*? (as *S. Augustine* sweetly amplifieth) yet thence it also followeth, that of two men lying together, the one shall be taken, & the other left. Thus the *Church* must beare those whom she cannot *discerne*, & *lament*, what she cannot *amend*: she must nor make a *rent* in the *coat* that is *seameles*; it

Ephesus Back-sliding.

41

it is reserved for the *Angels* only at the *last day*, betweene the *Sheepe* and *Goats* to make a *separation*.

Mat. 13. 41.
&c. 25. 32.

7 How then can some fanatical spirits of our daies, with any shew of reason bee excused (Beloved) who, vpon *dislike* of our *discipline*, and some *ceremonies* they fancy not, retire themselues to *conventicles*, from their *naturall mother*; where they haue almost, as many *sects*, as *lectaries*, one *testifying* (as they speake) *against another*, with no lesse gall, then giddiness! But these *Saturnine*, and *melancholy-cōpunctioned* *wanderers* (as *Zwinglius* iustly tearmes them) are fitter for a *Physicia* to purge, then a *Divine* to confute. Their reasons are long sithence answered by the *Fathers*, against *Donatus*, *Novatus*, *Lucifer*, and *Audius*: I will touch therefore at them only, and so passe along. They reckon vp *disorder* in our *Discipline*, *corruption* in *manners*, *superstition* in *Ceremonies*, and the *unworthy* *comming* of all sorts to the *receiving* of the *Sacraments*. But these things can only bee matter of *reproove*, not sufficient, or efficient causes of *separation*. When from the *sole of the foot*, to the *crowne of the head*, no *soundnesse* was found in *Israel*, did *Esaias* flye to *rayle*, or rather stay to *preach*? All the *waies* (crieth *Ieremiah*) are *polluted* with the *whoredomes*, and *filthy lusts* of *Iuda*; where hee continueth notwithstanding to *lament*, not perswadeth to *forsake*. So our *Saviour* balked not the proud *Pharises*, or poore *Publicanes*, that needed the *Physitian*; and *S. John* leapt out of the *Bath*, (as *Irenaeus* reports it) not out of the *Church* wherein he found either *Ebion*, or *Cerinthius* the *Heretike*.

see *Bernards*
separatists
scibisme and
plaine evi-
dences, toge-
ther with *Dr*
Hals *Apology*
against Brown-
ists.

Lib. de Bap-
tif. A. Donatus
separated for
some bad ones
in the church.

Novatus and
Lucifer, for
want of strict
discipline. *Au-*
dius for *some*
lesser abuses,
as *Epiphani-*
witneseth,
Heres. 70.

Morneus de
Eccles. cap. 2.
Esa. 1. 6.

Ierem. 3.

Mat. 9. 12.

Mat. 2. 17.

a Authors dif-
fer in this Re-
lation see I-

ren. 1. 3. c. 2.

Euseb. his.

ib. 3. cap. 22.

Theod. Heret.

fabul. lib. 2.

Hieron. in
scrip. Eccles.

de Job. Baro-

nium Tom. 1.
anno 74.

b Lib. 1. Re-
s. ac. c. 19. &
I. 2. c. 18.
c. ser. 3. de
Fe/β. omnium
sancti.

d In Hieremi.
cap. 31.
ε In hunc lo-
cum.

f Esa. 48. 20.
Ier. 50. 8. &c.
g 1. 6.
Rev. 18. 4.

g Iuxta in lib.
singular. pre-
pos. controv.
+ general.

Belar. 4. 17.

A papatu, non
Eccl. sua; ab I-
doli, non tem-
plo; a tyran-
nida, non re-
publica; a per-
fie, non vr-
de, reformato;
plane qualiter
ri quam pri-
mum Arti;
Chrifium, p̄
pravis humo-
ritus evanue-
rit.

Mornau de
Ecc. cap. 10.

h Ainsworh
against Ber-
nard. Robin-
son against
Dr Hall.
i Armin. thes.
22.

Heretike. But the *Church* (say they) *must be pure* without spot or wrinkle, Ephes. 5. 27. True (saith St *Augustine*) *ad hoc est electa, non ut iam sit ta-*
lis, sed qua preparetur. It must striue so here to be, and shall be so hereafter; but yet it is not, saue onely in desire, and Christ's acceptation. So *Saint Bernard* out of *Saint Hierome*, the *Apo-*
stle speaks not of the Church which now is, but of
that which shall be after the Resurrection. The end is
here expressed, which Christ driveth at, (saith judici-
ous ^{Calvyn}) not that which is performed for the
Church already. But doe not the ^ε Prophets (say
they) charge vs to fly Babylon, and all the abomi-
nations of Antichrist, least wee be partakers both
of her sinnes and plagues? Most true, and wee
haue done it, not so much by a ^g locall separation,
as a necessary renantiation, not of the good shee hath
but of the poysone shee hath added. Here then
commeth their Hebrew song, which they sing
in a strange land, being the maine obiection
they alwaies harpe on: If you (say ^h they)
might shake off Rome for the Antichristian le-
prestie, whereof shee would not bee cured; why
might not wee doe the like by you, for the
Babylonish garments, which yet you retaine as
the execrable thing amongst you? The case
would proue farre different (Beloued) if these
reformers had but the patience to discusse it.
For first, our refraining, rather then separati-
on, from Remers community, was for knowne,
and convinced abominations, of i prodigious
tyranny, manifest heresy, open Idolatry, where-
unto.

vnto wee were commanded by the Holy Ghost, directed by the Fathers, and Councils, admonished by their owne men; as ¹ *Zanchius* judiciously proues, and these our wayward brethren cannot choose but acknowledge. Betweene whom and vs, the quarrell is farre otherwise; we say, for things *merely indifferent*; they finde very doubtfull and controversiall. Secondly, our reformation was orderly by the Magistrate, authorized by God in that behalfe: theirs tumultuous, as neere to rebellion, as without warrant. For as in Religion, the body is one thing, the skirts and outward gouernment another; so in reformation, private profession is one thing, and publique injunction another. Professe the grounds of Religion I may and must, either without, or before, or against my Prince; but to reforme in publike gouernement, where something is truely amisse, who giues mee warrant? Did the *Israelites* attempt it without *Iosiah*? or *Nehemiah* without *Artaxerxes*? or *Zerubbabel* against *Cyrus*? In those times (indeed) the Prophets prophesied, but built not, they directed, but corrected not. Ever their *hearts smote them*, in but meddling with the skirt of the Lords Anointed in this behalfe. Whom if they could not winne to redresse all abuses; they held their duties discharged, and the fault transferred on the hinderers; whom they staid to pray for, not forsooke to disgrace. Whence ariseth a third difference betwixt our renouncing *Rome*, and these mens leauing vs. Wee were neuer the *Popes subiects*, as they were

¹ *Lib. de Religione, cap. 24.*
Thef. 17. 18.
^{19.}

² *Chron. 34.*
Nhem. 2.
Ezra. 1.

Queene Elizabeths, and are now King James'es. Our fore-fathers (indeed) acknowledged a certaine preeminence of that See ; but it was but as a matter of course, and courtesie, at most of humane constitution, not of necessity, or obligation by the Word of God. And is it all one to shake off thy lawfull Magistrate, to whom God subiecteth thee, and thy debausht companion, or whorish neighbour, with whom thou mightest ever haue stood in equall tearmes ? Adde to this the encroaching of the *Papacy*, as much vpon the *Prerogatives* of *Commonwealths*, as the *Liberties* of the *Church*. If the like could be objected to vs, wee should be content to hearken. Last of all, wee were pressed in *Papery*, to assent to their blasphemous heresies, and damnable Idolatry ; no man might bee safely silent, or refraine in those actes, which were most against his conscience. Now these men cannot complaine of the like hard measure amongst vs. The refusall of conformity brings no man to the stake ; it stoppes onely in some *courses*, some dangerous *private Spirits*, from wrangling about circumstances, to vnite all against the common adversary, that strikes at the foundation. For who ever tooke discipline to bee more essentiall to the *Church*, then *Order* in an *Army*, or a *Hedge* to a *Vineyard*, or *Proportion* to a *Body*, or a *Hemmet* to a *Garment* ? An *Army*, *Vineyard*, *Body*, *Garment*, may bee, but perfect and well it cannot bee, without these things. Now a discipline they acknowledge amongst vs, but not right.

Zanch. de re-
lig. cap. 24.
Theb. 16.

D. Hall De-
cad. 6. Epist. 5.

right. Say it were ſo, (which they ſhall neuer bee able to proue) wilt thou forſake thy house, be-cause the wall is muddie ? Or leaue thy Vineyard, because the Hedge in ſome places is ruinous ? Doth a gheſt invited to a banquer, ſtraight leaue the table in a ſume, for the miſplacing of a tren-cher, or napkin, or because ſome diſh is not ſerved in aright ? Divers moderate ſpirits there remaine among vs, who perchance approue not all our ceremonies, yet runne not to *Amſterdam*, as holding ſuch a *remedy* more ^{*} dangerous then the cauſe. The Disciples of Christ (I am ſure) took wifer courses, when the brethren had a contro-verſie amongſt them about legall Ceremonies, Act. 15. the *Apoſtles* and *Elders* came together to conſult, that *private ſpirits* might bee tried, and the *ſpirits* of the *Prophets* ſubiected to the *Prophets*. Who if they giue no ſatisfaction (as too oft it hath falne out in Popiſh Conventicles,) a faction cry-ing downe the truth, and the moſt, the beſt, no poſting iſ preſcribed to the *Popeſ* *inerrability*; or ſeparation allowed, to the wronged parties; but the *Apoſtles* rule is to be followed, Philip. 3. 16. First the ground muſt bee ſearched, wherein the agreement iſ, and whereto wee haue already attai-ned; then followeth walking ſo farre by the ſame rule, minding the ſame thing. In which walk when wee come to the point of parting, croſſe waies muſt not bee taken, or ſchifmes raised, but the perfect muſt forbear the weaker, and expeſt Gods good pleaſure, who will reveale in due time (as the *Apoſtle* there promiſeth) to thoſe that

^{*} Nulla poterit
a ſchismati-
ci tanta fieri
correptio, id
eſemendatio,
quaſita eſt
ſchismatis
perniciſes.
Tertul. de
Preſcript.
cap. 60.
1. Ioh. 4. 1.
1. Cor. 14. 32.

Vid. Parei I-
ren. cap. 12.
Tō autō ſor-
xei ſayēt.
Tō autō ſor-
vēt.

Ver. 15.

*Vi. Aug. Tom.
7. in Donatist
fir sim per li-
tros sex.*

*De Baptismo
cont. Donatist
lib. 7. cap. 49.*

*Aug. de vera
Religione,
Tom. 1. cap. 6.*

Idem ibid.

Ibid. cap. 8.

are otherwise minded, as much as concerneth his children, to vnderstand. Thus *Cyprian* behaued himselfe, in regard of the *Donatists*: who, though hee dissented from the *Catholikes* in the point of *rehabituation*; yet hee forsooke not the vnity of those Churches, which censur'd his opinion, to associate himselfe to a company of *Schismatiques*. *Saint Augustine* saith, that God permitted him so to fall, that his example might more benefit the Church, in maintaining *unity*; then his Iudgement hurt it, in defending the errore of rebaptizing, he retakes.

8. Thus he that bringeth *light* out of *darknesse*, maketh scandals, the triall and triumph of his chosen. *Infidels* hee proposeth to bee converted by them, *Heretikes* to bee the touchstone of our *doctrine*, *Schismatiks* to be the *credit* of our *constancy*, *Iewes* to be the *foyle* of our *beauty*; some must bee *invited*, some *excluded*, some *left*, some led on by oure even carriage: so many *taskes* are laid vpon the few *labourers*, who in the Lords great *Harvest* shall ever finde no lesse to suffer, then doe; both scouring them from *idlenesse*, and ministring matter of *conquest*, according to that of *Saint Augustine*; Open enemies, and false brethren, benefit most commonly the Church by the *providence* of God; *Non verum docendo quod nesci-
unt, sed ad verum querendum carnales, ad verum aperiendum spirituales Catholicos excitando*. It was *Lucifer* the *Heretikes* *perversenesse*, that drewe *S. Hierome* vnto the stage; the *wickednesse* of *Julian* that brought *Cyrill* to write; *Arrius* stirring, that cleared

cleared the *article* of the *Trinity*, by Great *Athanasius*; *Pelagius wilfulness*, that edged on Saint *Augustine* to sift and discouer so narrowly the *fraylyt* of *mans freewill*. And to touch a little on our latter times, were it not the *Monkes absurdities*, that first let *Luther* aworke? The *Schoolemens mixtures*, and *brabbles*, that occasioned *Calvin*, *Martyr*, and the rest of our *Worthies*, more closely to sticke vnto the *Text*? Seldome there threatneth a *Goliah*, but a *David* ariseth; or a false heart forsaketh his station, but presently some one or other is ready in the *gappe*. So our *Harding* yeelded vs a *Leuell*, our *Campion* an *Humfryes*, our *Stapleton* a *Whitaker*, our *Martin* a *Fulke*, our *Hart* a *Raynolds*: to spare the *modestie* of the living, who take the same courses. And I make no doubt, but that *Socinus* *blasphemies*, *Arminius* *subtilties*, *Vorstius* *nouelties*, *Bertius* *quiddities*, shall rather bee an occasion of farther clearing, then shaking the settled truth amongst vs; as the clamours of the *Ubiquitaries* haue beene, for the *Sacrament*, *Grace*, and *Predestination* in the reformed Churches of *Germanie*. Courage, courage therefore (my deare Christian brethren) wee fee the *ground* whereon our *lot* is *falne*. Whatsoever now happeneth, hath beene foretold, and fore-sampled, and therefore should bee thelesse offensiuе, because so well foreknowne. Our taske remaineth, to *gather* with *Christ*, not *scatter* with the *envious*, or *separate* with the *male-content*; and when wee haue done our best, yet *somewhat* may be objected, that maketh against vs. The *accusation*

tion of Ephesus, and second member of my Text; whereof I will endeavour to gather somewhat.

*In hunc locū, vid. Bezan in
in Mar. 6. 19.
de phrasē
ἐχειν κατα-
τινεῖν.*

Luk. 12. 31.
32.

In textum.

*In Ezechiel.
homil. 11.
Non parcit, ut
parcat, non
misericordia
magis misere-
atur, Hieron.
in Ezech. cap.
7. 4.*

9. *"Ex eis nam Cū by an vſuall Ellipsis; for "Ex eis n̄ x̄i
m̄, I haue against thee, for I haue somewhat against
thee, or to accuse thee of: as both Beza and Camer-
rarius obſerue. Men may ouerſee much, or diſem-
ble what they ſee, or please themſelues with the
preſent, or be miſinformed by others; but our Sa-
viour deales more roundly & ſoundly. I haue (ſaith
he) not a ſuſpicion only, but ſomewhat, as before
for Ephesus's commendation, ſo here againſt her.
Sweet Ieſus! art thou become an accuſer? Wilt
thou our onely advocate bee extreme to marke
what is amiffed? It's Satans office to winnow; thy
prayer was wont to be, that the faith of thine might
not fayle: and may ſomewhat now incenſe thee,
that haſt paid the ranſome for all our finnes? But
ſeaſe not little flocke; he that ſtrikes, will heale. This
ſomewhat through his mercy will proue as much
as nothing. Satan accuſeth through malice, to
condemne; but Christ through loue, to amend
thee. Non dererit ad paenam, (ſaith Richardus à
Sancto Vincenzo) ſed monerit ad paenitentiam. His ac-
cuſations are iſtructions, his chafteſments
peace, his preſcious balmes ſhall neuer breake our
heads. As a Surgeon being to lance his beſt belo-
ued child, he long handleth ſoftly (ſaith Gregory)
before he ſtrikes, and then cutteth and weepeth,
and weepeth, and cutteth againe, (as Saint
Bernard feelingly expreſſeth it;) otherwiſe ſpa-
ring would be ſpilling, in ſuch a pleurify, which
cannot bee cured without letting blood; ſo
this*

this great *Physitian* of our soules will not sticke to reprove any thing, where something may grow, to set all things out of order. Whence I inferre, that

The smallest faults in the Church are not to passe uncontrouled:

No toleration is to be granted for any thing that is amisse, either in Pastor, or people.

10 As the plague is in the body, so is sinne in the soule; nothing sooner infecteth, spreadeth, killeth: being like a bemited Dogge, that in fawning, defileth; speedier then a *graine of Mustard-seed*, from the least *seed*, becomming the greatest amongst hearbes. Not to quash therefore in the egge this *venemous Cockatrice*, is to foster it against our selues, till it bee vnconquerable; and not to purge the least leauen thereof, is to endanger, and corrupt the whole *masse* of goodnesse. In regard whereof, the *walker amongst the Candlesticks*, with the *two-edged sword* in his mouth, hath furnished out his Prophets to bee fitte for such a purpose. One hath his *forehead as an Adamant*, *harder then a flint*, *not to bee dismayed at mens proud looks*, *howsoeuer they bee hard-hearted, and impudent*, Ezech. 3.8. Another is a *fenced brazen wall*, *not to be prevailed against*, Ier. 15.20. And hence grew the resolution of poore silly Prophets, not to fauour the least offences in the greatest persons. *Samuel is bold with Saul*, *Wherefore didst thou euill in the sight of the Lord?* 1. Sam. 15. *Nathan with David*, *Wherefore hast thou despised the commandement of the Lord?* 2. Sam. 12. So Hanani

Mar. 13.33.

Vers. 19.

Vers. 9.

to

Vers. 9.

to *Asa*, *Thou hast done foolishly*, 2. Chron. 16. *Azziah* to *Vzziah*, *It pertaineth not to thee, Vzziah*, to *burne Incense to the Lord*, 2. Chro. 26. *John Baptist to Herod*, *It is not lawfull for thee, to haue thy brothers wife*, Math. 14. No sinne in his owne nature, may passe here for *veniall*; (as the ^a *Romanists* sooth their Popelings;) nay concupiscence it selfe, so extenuated by the ^b *Schoolemen*, and pargetted ouer by the ^c *Iesuits*, must here come vnder the lash. For, Gen. 6. 5. is not exception taken at the very *imagination of the thoughts*? Doth not *David* acknowledge the *wickednesse* of his *shaping*; and *pollution* of his *conception*, Psal. 51? And that *chosen vessell S. Paul*, fuentimes in the sixth to the *Romanes*, sixe times in the seauenth, and three times in the eighth, disclaime, by the name of sinne, our *originall corruption*? What fault more pardonable in these our daies, then the *remisnesse* of a father to *untoward children*? Or the *carefulness* of a *young man*, to hold his owne? Or the *forwardnesse* of a *man of parts* to purchase preferment? Yet *Eli* smarted for the first, and the *young man* in the *Gospell* (otherwise commended) was touched by our *Saviour* for the second, and the *gall of Simon Magus* was broken for the third. The reason whereof is pregnant. The commandement is peremptory against all (as the *Apostle* urgeth it) *Thou shalt not lust*. Now a Botch is neuer cured, as long as the core remaineth. Excrements growe in dead carkasses, while the humour lasteth. And the fire increaseth, as the fewell is ministred. *Arrius* was but a *spurke* in the beginning, (saith *Saint*

1. Sam. 4. 18.
Mar. 10. 21.

Act. 8. 23.

Rom. 7. 7.

scintilla erat
Arrius, &c.
lib. 3. Com-
ment. in Gal.
cap. 5.

Saint Hierome) but being not then troden out, it cost the world a groane to quench his heresie. *The least cranny or hole unstopp'd (as Saint Chrysostome well adviseth) is sufficient to sink the largest ship.* Wilt thou then except at a moaste in thy brother's eye, and canst thou favour a sinne to fester in his converstation: *Vnhappy friendship (saith Carthusian) quia illum quem diligit, tacendo tradit. diabolo!* God sauе every good Christian from such a friend, who by footbing and forbearing, will damne his soule! Hee betrayeth therefore his brother, that favoureth his eares, to breake his necke, seeing *somewhat uncontrolled*, may grow to *any thing*, & one diuell finding entrance to an house swept and garnished, will quickly get a company farre worse then himselfe.

11 If then no fault in a Churh, in a familly, in a private perlon, in substance or circumstance, whether it be much, or *somewhat*, must bee suffered vnchecked; what impudencie armes our adversaries the *Papiſts*, to mention a *toleration* of their *superſtition*, especially, amongst vs, whose eyes God hath ſo farre opened, to ſee their abominations? Hath the Lord ſo mercifully ſpared vs from this *ſpirituall Egypt*, and ſhall wee againe bee longing for their *Pepons* and *Onyons*? Hath hee enlightened vs ſo clearely, by the *lanthorne* of his *Word*, not to make vſe of it, our ſelues, but to ſee how groſly our adversaries are misled to crosse it? It cannot be the conceit of a true Christian, to be ſo false-hearted to his Lord and Master. If *Baal* be God, professe it wholely; but if the *Lord* be

*In cap. 2.
Apocalypſ. 1.*

Math. 12.45.

Deut. 22.
Ver. 11.Deut. 7. v. 1.
& seq.

Exod. 23. 33.

Esaï. 52.
Ierem. 51.
2. Cor. 6. 14.

2. Ioh. 10.

Bellar. in
Pref. ad pri-
mam controv.
Theol. lib. 4.
bis. cap. 14.

Lib. 2. de legib.

be God, cursed be such halting. A plow of an Oxe and an *Asse*, a garment of *Linsie-wolifie*, *Mermaids* halfe fish and halfe flesh, *Centaures* halfe horse and halfe man, are monstrous and abominable in his iealous affection. *When the Lord thy God shall bring thee into the land* (saith Moses to *Israel*) *which thou goest to possesse, thou shalt make no covenant with the people thereof*, but downe with their *Crowes*, and burne their *Images* with fire: no marriages must be made betweene them and Gods people: and reasons are giuen; *It will turne thy children to serue other gods*; *It will be a snare unto thee*. And did it not proue so to strong *Sampson*, to wise *Salomon*, to uxorious *Achab*, to all that ever were drawne to this indifferency? It is not for nothing then, that *Esay* and *Ieremy* were so earnest with *Israel*, to seuer themselues from *Babylon*, *Saint Paul* with the *Corinthians*, not to beare the yoke with *unbelievers*: *Saint John* with all, not to afford as much as an *Ave, good day, or good night* to an obstinate Heretike. And not to tire your patience with examples in this kinde; the very *Boyes of Samosatene*, solemnly cast into the fire a *Tennis-ball*, in the midst of their Market place (as *Bellarmino* himselfe relates out of *Theodore*) because it had but touched the foot of the *Asse*, whereon *Lucius* rode, their heretickall *Bishop*. But what need I instance in Christians? The Heathens themselues haue beeene ever scrupulous, not rashly to allow of such a blending, or mixture of Religions. It is the ancient Latine of the old Law in *Tully*, *Nemo habet Deos novos & advenas, nisi publicè ascitos*: private

private men, must submit themselves to publike conformity: *new gods, and strange gods*, must come in vpon examination. In regard whereof *Atilius Regulus* by decree of the *Senate* (as *Livie* testifieth) was to gather all booke of Ceremonies, at a certaine day, to stop variety of Religions. So *Herodotus* reports, that the King of *Scythia* slew *Anacharsis* the Philosopher, for worshipping the mother of the gods after the *Athenian* manner. *Heliogabalus* (indeed) with *Adrian*, and some other Romane Emperours (as *Lampridius* records it) commended all manner of worship in one Temple; but it tended to no other purpose, then the like stratagem of *Julian the Apostata*, who gaue heretikes freedome amongst right beleuvers, not that hee cared for either, but that by their mutuall distractions, hee might destroy both. *Tumenim reddidit Basilicas hereticis* (saith Saint *Augustine*) quando templo: *Daemonis*. Such a good commodity came by the toleration of heretikes, that they that could endure it, should take *Divell* and *all* for company. Excellent therefore is Saint *Basils* resolution to the *President* of *Valens* the Emperour; *Those that are thoroughly seasoned with true religion, will rather suffer all kindes of death, then give way for the altering of one syllable*. A man would thinke that there were but small difference (it is but a little *Iota*) betweene *Ιουνιος*, and *Ιουνης*, yet the right beleuvers could never bee brought, (as *Theodorez* witnesseth) either to omit the one, or admit the other. *Sylvanus* and *Evitathius* boldly told the Emperour himselfe (it is recorded

Lib. 23.

Lib. 4.

In Heling. &
Adrian.
Iouinian. 30.
crat. lib. 3.
cap. 21.
*Valens Ari-
nus Theod.*
4. c. 22.
Nicæphor. lib.
10. cap. 3. 20.

Epist. 166.

Theodorez. lib.
4. cap. 17.

Lib. 2. cap. 18.
& 19. &
Hij. Tripart.
lib. 5. cap. 21.
33.
Vid. Bellar.
de laicis. l. 3.
c. 19.

recorded in the 5. Booke and 24. Chapter of the *Tripartite History* Power thou hast (O Emperour) to punish vs, but never to drine vs frō the tenents of our fore-fathers. To adde politike considerations, I list not. The world seeth how little, *Polonia* and our neerer neighbours haue gotten, by practisynge this *Alcoran Divinity* of tolerating divers Religions: which howsoever *Parsons*, with others of our homebred vipers, in their divers *supplications* to *His Maiestie*, haue presumed most impudently to *plead for*: yet *Weston* their owne man, most earnestly detests it; *Stapleton* railes at ^b *Bodin* for but mentioning such a *liberty*; the *Rhemistis* conclude out of *Cyprian*, and *Hilary*, vpon the fourth to the *Ephesians*, that it is not to bee endured. And marke but *B L A R M I N E S* owne words (who is of the same opinion, in the nineteenth Chapter of his booke *de Laicis*) *Catholici non patiuntur in suo grege vlos, qui ostendunt vlo signo externo, se favere Lutheranis*. The *Catholikes* (faith hee) doe not suffer any in their flocke, that shew by any outward signe, that they doe but as much as favour the *Lutheranes*. And would they expect that of vs, which they themselues profess, to bee impious to aske, and irreligious to grant? or should wee endure such impudency, that offereth to propose that which supposeth vs to be *Atheists*? What doe they then but betray Religion, and expose themselues to all sides hated, who in such a case, but stagger, or expresse not themselues? If therefore thou bee on our side, tumble out the *Romane Iezabel* at the window, how-

Alcor. 2. 6.
119.

Lib. 3. de Tripli. homin. of-
³ *c. cap. 14.*
Propri. Caib.
¹ *er. 6. post*
Paf.
^b *Lib. 3. Polit.*
cap. 7.
Verl. 5.

howsoever she bee painted. *Babylons Brats* must not be dàdled, but *daſht against the ſtones*. *Phyneas's zeale*, *Iehu's march*, *Iofiah's reolution*, *Luther's heroicall ſpirit*, haue ever beſt prevailed againſt the *mystery of iniquity*. For who findes not that *Rome* is as a nettle? it ſtings where it is gently handled; and provideth *powder*, and *poyſoned kniues*, where ſhee is not manacled. The voyce of more then man, and lowder then a Trumpet, is therefore neceſſary for you (fathers and brethren) in these dangerous times, to bee inquisitiue for the truth, and to ſpeakē home, and reſolutely, that ſomewhaſt bee not defectiue, through our deſault. Hath God enioyned vs to be *watchfull Paſtors*, and ſhall wee ſleepe, or *fly*, or *take no notice*, when the Wolfe commeth? Are wee ſeers, and ſhall wee winke at any thing? Espeſially ſeeing that a *cloud rising from the Sea*, but as bigge as a mans hand, may ſoone overcast the *heauen*, and procure a ſtorme; and a few runnagates coming from beyond the Seas, may quickly infect a whole Country of weaklings, never foreſtalled by true grounds, but naturally carried to ſenſuality, and ſuperſtition. Who if they dare ſet foot ſometimes in ſuch places as this is, (for where will not the Divell intrude, and his Impes follow?) to the intangling of ſome *uncatechiz'd giddy-brainies*, with ſhewes of learning, and counterfeiſt antiquity; let vs haue ſomewhaſt againſt them to nip them in the bud, that ere ever their *Pots bee made hot with thornes*, ſo indignation may vexē them, as a thing that iſ raw.

Pſal.137.9.

1.King.18.
44.

Pſal.58.

1 King. 10.

17.

1 King. 21.

20.

Mark. 5.2.

Hosea. 4.4.

Cap. I.
Ver. 2. 6.

12. Last of all, for the rest of you (my bre-
thren) If *somewhat* may not bee amisse, but all
meanes must bee vsed, for the redresle thereof:
suffer your selues to be led with all alacrity, and
meekenesse, either by the gentle, or rough hand
of those that are your Teachers. You must not
thinke (with *Ahab*) that we trouble *Israel*, when we
permit you not to settle on the least dregs of your
finnes; or to cry out with him, when wee speake
plaine vnto you, *Hast thou found mee, O mine ene-
my?* Frantike man! because I tell thee the truth, am
I become thine enemy? Art thou so possest, that
whē thy Saviour comes to free thee from *legions*,
wilt thou exclaine outragiously, *What haue I to
doe with thee, thou Iesus, thou Sonne of the most high
God?* I should sticke on this point (Beloued)
which is a great stop to the progresse of the Go-
spell. For, when the Preacher brings the *words
of the wise*, you come not provided with the *cares*
of the *attentive*. Every learner will bee a censurer,
and an offender, a correcter. All are gone out of
the way, there is not one that doth good, no not
one, and yet (as the Lord complaineth by his
Prophet *Hoseah*) *no man must strive, or reprove ano-
ther*, for the people are as *they*, that *strive with the
Priest*. And is not this a iust cause, why (as here
hetaxeth *Ephesus*) so our Saviour in like manner
should *haue somewhat against vs*? And because
we may presume to expostulate with the *Iewes* in
Malachi, *Wherin and wherein doe wee so much
transgrefser*? Let me thrust into this great *Harnest*
a little farther my sickle, to remember our natu-
rall

rall dulnesse with a therein & therein. Atheisme and flattery are eminent in the Court; therein our Saviour hath somewhat against vs: Sacrilege grates the Church, Symonie is forced vpon the ministry, therein and therein our Saviour hath somewhat against vs. In the whole Cōmonwealth whē vsury growes a vocation, drunkennesse and whoredome, the practice of good fellowship, stabbing and swearing a note of resolution, oppression a kinde of Justice, and *tythes* the Preachers portion, the *de-maines* of such men, who commonly are worst affected to Church or Religion; bee not *herein* and *herein* many *somewhats* which our Saviour may most palpably vrge against vs? *Ieremie's booke*, and *Ezechiel's role* written *within and without*, cannot containe the particulars I might here descend vnto. *Somewhat* might bee had against *Husbands*, that suffer their *wiues* and *children* to be *Recusants*, when they themselues can straine to professe any conformity. *Somewhat* against *wiues*, who cōmanded to *hearken at home*, will needs bee Teachers abroad, being *Antichrist's* cheifest factors, to vent his superstitions; who should bee as the *fruitfull vine upon the house*; but proue the *twining Ivie* that plucketh downe the wall. *Somewhat* against *Magistrates*, and *Officials*, who are luke-warme, or *false-harted* in Gods cause, to the deluding of good lawes, and increase of superstition. *Somewhat* against *Reformers*, who busying their tongues most commonly in things that pertaine not to them, disable themselues through faction, to doe good in greater matters. Beloued bre-

Chap. 36.8.
Chap. 2.1.

1. Cor. 14.
35.

Pal. 128.3.

thren, *paritie* is not *purity*, nor the *wisest preaching*, the wrangling about *ceremonies*, nor the *vili-fying* of faulty *Ministers*, the profitablest lesson the ignorant people can heare: *zeale* may runne without *discretion*, and doe more hurt then good. Then straine at *Gnats*, and tythe *mint* and *cummin*, when thou hast reformed the greater *breaches of the law*. And here if I should goe farther, more might bee had against *sacrilegious hypocrites*; who pretend *purging*, and intend *pilling*; who are sweeping Gods House, and prying into every corner, not to restore the *groat* that is lost, but to take away the *penny* that is left. *Achan's stoning*, and *Belshazzar's doome*, and *Iudah's hanging* might lesson these men sufficiently, from such dangerous meddling with *consecrated things*: whereto the old *Embleme* may serue for illustration; if thou *snatch* from the *Lords Altar*, with the ravenous *Eagle*, but a gobbet of a *sacrifice* to *cramm* eth *young ones*, some *coale* (perchance) may *sticke* vnto it, which brought to thy nest, will set all on fire. And to draw to an end in this point; who seeth not what a great deale more might bee had, against *Parents* for *indulgence*, *children* for *riot*, *masters* for *hardnesse*, *seruants* for *vnfaithfulnesse*, *young men* for *idlenesse*, *old men* for *covetousnesse*, *Tutors* for *carelesnesse*, *Schollers* for *dissolutenesse*, *Pastors* for *coldnesse* and *non-residence*, *people* for *contempt* and *prophane-nesse*, many for *pride* and *luxury*, all for *vnthankfulnesse*; who in so great plenty haue stored vp so little, in such continued peace, haue made so small

small profit, vpon so good advantages, haue gaine[n]d no more ground of our aduersaries. Alas (beloued) with what *nayles* or *goades* shall I fasten this doctrine to our consciences? *Plenty, peace, meanes,* will all one day accuse vs, for *looking barke with Lots wife*, when wee should haue hastned forward; which was the fault of *Ephesus* (as the sequell sheweth) wherein I will labour to prevent your weariness.

13. *Because thou hast left thy first loue*, &c. The Rhemists giue it, *Because thou hast left thy first Charity*. Some Criticks put a difference, betwixt *dilection*, *loue*, and *Charity*, making *loue* more then *dilection*, (as Cicero seemes to doe) and *Charity* more then *loue*. But this curiositie is here needlesse, especially to set *loue* and *charity* by the eares, which so well agree in *ἀγάπη* the originall. The time permits mee not to sift things narrowly. Not to trifle therefore on the word: *Loue*, according to Saint *Augustine* (as *Lumbard* cites him in the 27. dist. of the 3. of the *Sentences*) is *the most right affection of the minde*, by which *God is loued for himselfe, and our neighbour, for and in God*. I include not here that *incomprehensible loue*, which is in *God*, or rather *God himselfe, essentially, notionally, and personally considered* (as the *Schoolemen* haue ventured to speculate) but *co[n]trary* my selfe with an *habite*, infused by *God*, *effused* in *good works*; *diffused* amongst our neighbours. Whose *efficient, end, and object*, is *God himselfe, subject, mans heart, fruits, obedi-ence, patience, and the not-seeking of our owne com-panions*,

Polan. syntag.
lib. 9. ca. 10.
1 Miricu.

*Vid. Aken-
staig. in verbo
charitas.*

Diligens nou
diligenda; aut
eque diligens
quod minus
vel amplius
diligendum est
aut minus vel
amplius quod
eque dilig-
dum est; contra
ordinem
charitatis di-
ligit. Bonau.
et Gabriel.
Ibid. ex Aug.

In textum.

Aretius.
Brightman.
Viegas sect. 7.
Peter. in A-
po. c. 2. disp. 5.

Panions, sincerity and constancie, opposites, distrust of our selnes, and a hard conceite of our brethren. This loue is as orderly, as forward; and heedy, as hasty in her proceedings. For things not to bee beloued, it louerh not; things of different worth, it louerh not alike; things of equall esteem, it esteemeth not partially; (as Saint Augustine wittily obserueth) but abone vs, it findeth God; in vs, our owne soules; besides vs, our friends and enemies to spend its strength vpon. Thus our Angell here of Ephesus began to doe, and continued to doe, for ought I finde objected. For it followeth not, thou hast runne into ill courses, thou hast shaken off all goodnessse, thou beginnest to bee hatefull and loathsome: neither read wee absolutely, (as Ios-
thim, Lyra, and the best Interpreters obserue) Thou hast lost thy Charity; no (saith Thomas, Ansbert, and Richardus,) it was not the habit that was extinguisched, but some degrees slaked, the fault was in the manner of doing, thou hast not lost thy loue; but ~~tu~~ ~~tu~~ (too true an allusion to the name) thou hast remitted, thou hast diminished, thou hast cooled, not that thou now hast, but that which thou hadst, not thy loue absolutely, but thy first loue. Whether this happened, through the instability of free will, which headlong to ill, is drawne onely to good, whereby as in violent motions, the progresse is slower then the beginning: or because Gods grace is supernaturall, and resteth in man as in a strange subject, vnpreserved and opposite to its sweet motions; or that the flesh with smotk, sometimes gets ground, to force

force the soule in jeopardy, to lift vp the handes for helpe; or for that our course is a race, or dayly striuing against the stremme, where tripping, or fayling in a stroke, doth quickly cast vs backe; or that our spirituall life in some sort is answerable to our carnall, full of heate and humours in our first growth, which afterward in age are cooled and dried vp; I stand now not to discusse. What this *first loue* shoulde here bee, and wherein it consisteth, some difference may bee found among Interpreters. *Arius Montanus* fetcheth it farre, as though it should signifie the loue *receaved in the first creation*; *Hugo* holds it a *defect in preaching*; *Arethas* a *neglect of almes-deeds*. But what need such scruples? Why might it not rather bee a decaying in all the vertues before mentioned; as *Saint Ambrose*, and *Richardus*, with our latter Writers, more judiciously take it? The *first loue* therefore that every Convert hath, is his *ardent affection at his first enlightning, and tasting of Gods holy Spirit*; whereby the joy for his freedome from sinne and Satan, carrieth all his faculties to adore the Author of it. The markes whereof are the *renouncing all things*, in comparison of it; the *induring of losses and afflictions* to retaine it; the *reverencing of Gods Word and Ministers*, for increasing of it; a *struggling against sinne, the flesh, and world*, that they may not hinder it; a *relieving of Christs needy members* for the expressing of it; a *continuance in the powerfull meanes of praying, preaching, harkening, meditating, conference with good company*, for the *continuall renewing*

In extream.

Heb.6.4.

Mat.13.

Ioh.6.

Colof.3.1.

Luk.19.6.

1.Theis.1.9.

10.

Heb. 10.

renewing and preseruing of it; not quenching the motions of the holy Spirit, flying all occasions of back-sliding, suspecting especially these four enemies, spirituall pride in the best, carnall policie in the greatest, worldly prosperity in the richest, and abuse of Christian liberty in the gallantest: In all which, or in most, or at least in some, our Angell and Church (as it should seeme) had beeene here defective. They halte in their march, abated their edge, began to be weary of well-doing, and like as the children of Ephraim having their bowes bent, turned them selues backe in the day of battaile. Which our Saviour here taxing, for a sinne not to be suffered, it directeth vs to this conclusion; which I propose in Saint Bernards words,

In via vita, non progreedi est regredi;

In a Christian course, to bee flacke, or at a stand; is a falling away, or a turning backe againe.

14. The walke of a Christian sheweth it, which must bee from strength to strength, Psalme 84.7. His path as the morning light, that shineth more and more unto the perfect day, Proverb. 4.18. Hee runnes in the sauour of his Saviours Ointment, Cant. 1.4. For as the house of David, in the long warre betweene it and Saul, ever grew stronger and stronger; the waters in Ezechiel, deeper and deeper; the word to the humble ghest in the Gospel, set it up higher: so in this warfare vnder our heavenly Generall, wee must alway fight, in his vineyard, alwaies worke, in the race he hath appointed vs, alwaies runne, vntill wee obtaine the

victory.

Psal. 78.9.

In Purificat.
B. Marie.
Serm. 2.

2. Sam. 3.1.

Ezech. 47.

3.4.3.

Luk. 14.10.

1. Tim. 1.18.

Mat. 20.

1. Cor. 9. 24.

victory, the penny, the Crowne, which is laid vp for vs in the world to come. For the motion of a Christian must not bee like that of the Planets in their Epicycles; now ascending, then descending, sometimes stationary, anon retrograde; but rather as the beasts mentioned by *Ezechiel*, who passing forward, returned not againe: his charity is as fire vpon the Lords Altar, alwaies kindled, and neuer extinguished; his grace not as a standing puddle, that quickly putrifieith, but as the fountaine of living water; *John 4.* that bubbleth, and springeth vp to everlasting life. Hee revolts not with *Demas*, disappoints not with *Meroz*, stands not still with the idlers in the Gospell, nor followeth a far off with timorous *Peter*: but thrusts himselfe forth with *David* into every good action, *O God my heart is ready, my heart is ready: I will sing and giue praise, with the best member that I haue.* And as long as I liue, will I magnifie thee in this manner, and lift vp my hands in thy name. For what great matter is it (saith *Saint Augustine*) to beginne well and not to hold on? Like a Meteor, to giue a blaze, and suddainely to vanish without heat, or light; like a *Locust* (saith *Gregory*) to flyrt vp, and prelenty to fall on the earth againe. *Saul* at his first entrance behaved himselfe well. *Simon Magus* beleetued, *Herod* harkned, *Ahab* fasted, the *Pharisees* prayed, *Felix* trembled, and ^a *Julian the Apostata* in the beginning made a faire shew: But *minime certe est bonus, qui melior esse non vult*; good he cannot bee (*Saint Bernard*) that will not be better; and *sicut dixit* *sufficit, perixisti*, say but once thou art good enough;

Chap. 1.9.
Levit. 6. 12.

Ver. 14.

2. Tim. 4. 10.

Judg. 5. 23.
Mat. 20. 3.

Psal. 108.

Psal. 63. 5.

De bono Pe-
seu. c. 1.

Locustarum
saltus, Greg.
Moral. l. 31.
cap. 12.

1. Sam. 10. 7.

Act. 8. 13.

Mar. 6. 20.

1. King. 21. 27

Luk. 18. 10.

Act. 24. 25.

a Socrat. lib. 3

c. 1.

b Epist. 9. 1.

Ephesus Back-siding.

c Lib. de Can-
tico Novo.

nough, and Saint ^c Augustine will pronounce thee in a manner vndone. For faintnesse in this case, is fayling, loytering, leauing, standing, or staggering, an absolute starting backe. *Ephesus* here but trips, and the spurre (you see) is presently in its side: *Thou hast left thy first lone.*]

15 In making vse of which doctrine, the time will scarce permit mee to point at particulars. For how fitly would come here to bee taxed, *luke-warmenesse* in our *profession*, *dulnesse* in our *calling*, *deadnesse* in our *charity*, *repining* in our *patience*, *remisnesse* in our *discipline*; from many of which, *Ephesus* (as you haue heard) was free. What a gulfe (if comparison were made) would too plainly appeare, betweene the first onset of our *heroicall reformers*, and the flagging seconding of them in these our daies: as also to encourage the true hearts, that striue as yet amongst vs, to *expresse their first lone*; what exhortation could bee earnest enough? what commendation correspondent? what thanks, and prayers to God sufficient, for the continuance, and increasing of his blessings vpon them? But I must not trespasse so farre on your patience. I will but *lappe* therefore with *Gedeons* *souldiers* at the *river*, or *touch the hony*, as *jonathan*, with the *tippe* of my *rod*, and leauethe farther applying to your private religious meditations.

16. Sam. 14.

16 Where first (if I listed to bee contentious) the *Rhemists* note on these words of my Text, might giue sufficient occasion. For *Ephesus* being here accused, to haue left her first lone; *By this* (lay they)

they) is plainly refuted that, which some heretikes hold, that a man once in grace and charity, can never fall from it. Onely to cleere the place, and passe by purposely what otherwise might here bee sifted; I answere briefly, This note is a notable instance of the ignorant and perverse dealing of these glossers, who either understand not vs, or the Text, or their owne men, or else of purpose catch at any thing, to delude their simple Proselytes. For doe not their owne men distinguish, betweene the habit of Charitie, and the act, the cause, and the effect, the essence, and the degrees, the action, and the manner of performing? And haue not our men made it plaine enough, that the grace wee affirme cannot be lost, is *χαρις*, not *χαριτα*, Gods working favour, not mans inconstans worke, depending not on mans free-will, but Gods free election, whose decrees are unalterable, and gifts without repentance? But Satan may bee here set against Satan; the jesuites against the Rhenists. Viz. as words are, *Non amisit charitatem, sed de charitatis fervore nonnihil remisit*; the Angell fell not here from charity, but was not so hot as before. It was not *privatio* (faith Pererius) but a kinde of Laodicean lukewarmenesse. They performed not, duely, daily, often, earnestly, to so many, in so many things, the good they were wont to doe: which they further confirme to be the exposition of Arethus, Abbas Joachim, Richardus à sancto Victore, Lyra, Pannonius, Hugo Cardinalis, Cuthbertian; and that deduced manifestly from the very Text. For howe the Angell did, but not as at the first; grace

In textum.
ibid.

he

Dan. 8.9.

Deut. 32. 15.

hee had, but not so working, as at the beginning; worke hee did, but not with that alacrity and zeale hee was accustomed to doe. *Tzeli* was flourishing, but faultering; *Ieshurun* was fat, but *lazy*.

¶ 17. *A reproofe as necessarie for our times*, as our times are farre from the first reformation. When the chiefe of the *Fathers and ancient men*, that had *seen the first Temple*, beheld how much the *second* was inferiour to it; howsoeuer some *juniors* sang and shouted, they *went aloud* (saith the Text) *Ezra 3.12.* More our good *Fathers* would now lament, if they liued but to see vs their degenerate posterity. Me thinkes wee should stand together in this comparison, as the men of *Chica* in the *Maps*, neere the *straights of Magellane*, by our travailers of *Europe*: they as the sonnes of *Anak*, we as *Grashoppers*; so farre from attaining their forwardnesse in Religion, that diuers account it their glory to be snarling at them. But such *comparisons* would proue odious to be farther prosecuted. To say no more. If *Luther's* zeale, or *Cabrine's* judicious painfulnesse, could bee found in some *mongrell temporizers*, that are so forward to censure them; I should thinke among some professors, our *first loue* were in some measure recovered. *Fathers and Brethren*, is this a time to make a doubt, whether the *Pope* bee *Antichrist* or no, seeing his *burnes and markes* are so apparently discouered? And must wee now fall backe to bee *catchized by Lumbard, and Aquinas*, as though our owne mens doctrine, so evidently grounded

on

on Scripture, not refusing the touch of *pure antiquity*, or any true Schoole-learning, were not *conclusive*, and *acute* inough, for our *abstractive capacities*? Our first loue to Gods word was a great deale more fervent; when so many burned in defiance of *Romish mixtures*. O that the confederatiōn hereof, would rowze vp every one of vs in our severall places, to remember, whence *mee are falne*, and to *doe our first workes*! How happy would it bee for *Ministers*, to shew their *first loue* to the truth! for hearers, to make good *their first loue* to their *Ministers*! for both, to joyne together, in an holy emulation, to *professe*, and *expresse*, the *first loue* of our zealous predecessors! And if ever the Lord marched before his Church in a *pillar of cloud and fire*, to guide them in the way they are to walke; now hee doth before vs (Beloued) to minde vs of our *vngratefulnesse*, and to set vs in a course, to returne to *our first loue*. What a blessing is it to haue a *Royall King*, so able and *resolute* to withstand *Popery*! a *Clergy* so eminent, a *People* (for the most part) so forward, that maugre *Achitophels projects*, *Sanballets stops*, some *Wolues* among the *Pastors*, some *Foxes* among the *Lambs*, the maine notwithstanding goes constantly forward for the pursuit and recovery of *this first loue*. Distractions (I confessē) may dismay, and discontents affright the godly, to make vs the more solicitous to *hold fast that wee haue*; but comparing our *helps*, with the *assaults*, and our *case*, with our neighbours that dwell about vs, we shall finde cause to confessē with *David*:

Truly

Exod.13.

Psal. 73.1.
Psal. 147.20.

By that
Knight of
immortall me-
mory S. Tho-
mas Bodley.

19. Doctors
of Divinity
Proceeders.

Vers. 5.

Vers. 6.

Vers. 7.

*Truly God remaineth: yet louing to this our Israel; and hee hath not done so to any nation. For to returne home to our selues of this place, doth not the late bounty of so many famous benefactors, so fresh in our memories, so obvious to our senses, put all good men in comfort, that this first loue, in divers of our daies, is not altogether extinguished? I cannot expresse it sufficiently; Our Library built, and furnished, our Schooles mounting, so many Colledges enlarged! what arguments can be more evident, that this first loue is revived in some, to stirre it vp in others, and to maintaine it in vs? At this present, the Lord hath given the Word, and behold the company of Preachers! who, as that Angel that came vp from Gilgal to Bochim, Judges 2. will for the most part (I make no doubt) be shortly amongst you (Beloued) to stirre and let you a weeping after your first loue. And to end with that which followes my text, Often to remember from whence wee are falne, and repent, and doe our first workes, is the path our Saviour here prescribeth to lead vs to our first loue. The meditation of his sudden comming, and the indangering of our present happinesse, are the motives to hasten this first loue. To hate the abominations of Popery, (as the Ephesians did here the *deedes of the Nicolaitans*) is an evidence of a soule prepared, for the entertaining and relishing this first loue. Hast thou a mind to the Tree of life, which is in the midst of the Paradise of God? O harken then to striue, and striue to overcome! for this is the price, that our Saviour here proposeth to*

to them that persevere, to retaine their first loue. O
Lord, thou art acquainted with our backslidings, and
seest the rubbes that are cast athwart vs: Draw vs
therefore, wee beseech thee, that we may follow thee,
turne our brawny hearts, and wee shall bee converted;
that acknowledging our many imperfekteions, and the
necessitie of reproouing them, wee may shake off all
worldly incumbrances, to recover & imbrace our first
loue, through thee the best-beloved, our only Savi-
our and Redeemer: to whom, with the Fa-
ther, and the holy Ghost, be all ho-
nour and glory, both now
and for evermore.

Amen.



28 MR 59

A
CHRISTIANS
FREE-WILL
OFFERING.

AS IT WAS DELIVERED
IN A SERMON ON
Christmase day, at Christ-
Church in Oxford.

By I O H N P R I D E A V X, Doctor of
Divinity, *Regius Professor, and Rector*
of Exeter Colledge.



OXFORD,

Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

240
SIR JAMES
SHERINGHAM
COLLECTOR
AND
EDITOR
OF
THE
MOSCOW
MUSEUM
OF
ANTIQUE
ARTS
AND
SCIENCE

By
John
Dyer



WITH
A
BIBLIOGRAPHY
AND
INDEX

A CHRISTIANS FREE-WILL OFFERING.

AS IT WAS DELIVERED
IN A SERMON ON
Christmasse day, at Christ-
Church in Oxford.

PSALME 110.3.

*In the day of thy Power shall the people offer thee
free-will Offerings with an holy worship; the dew of
thy birth is of the wombe of the Morning.*



His Psalme is an evident prophecy of our Saviour Christ, our Sauour himselfe so interpreting it, Mat. 22. Marke 12. and Luke 20. Some Iewes would make it to bee Eliezers gratulation for his master Abrahams victory against the five Kings, Gen. 14. Others, Davids thanksgiving for his escaping Saul, & settling in the kingdome. But the wiser Rabbins referre it no otherwise then we doe, to the Messias alone, (as Lyra

on this Psalme noteth;) and that *Calvin* ever went about to wrest, or apply it to *David*, is a malicious slander of *Hannius* and *Gesner*, as *Pareus* sheweth at large, in his second booke *Calvini orthodoxi*, cap. 41. Now this Prophecy fore-describith, first, the *calling* of the *Mesias* to the office of the Mediatorship, both *Kingly* and *Priestly*, in the foure first verfes: and secondly, the administration of his *Kingly Office* in the three following verfes to the end of the Psalme. His *calling* to this *Kingly office*, is solemnized first by a *Commission*: Secondly, by a *promise*. The *Commission* graceth him first with *Title*, my *Lord*, secondly, with *Peace*, *Sit thou on my right hand*. The *Promise* assureth Him first of the crushing and trampling of his enemies *under foot* in the residue of the first verfe. Then, of the generall spreading of the *Gospell* from *whence*, and among *whom*; verfe 2. Lastly, of the condition of the beleeuers, who should be *willing* in their *offrings*, *holie* in their *worship*, innumerable for their *multitude*, verfe 3. The *Priestly Office* succeedeth, confirmed, first, by an *oath*; The *Lord* hath *sworne*: and farther illustrated by the type of *Melchisedeck*, verfe 4, on which the Author to the *Hebreuens* at large commenteth, chap. 7. To this the administration of his *Kingly office* is annexed, and farther amplified, first, by the *succesfull onset*, The *Lord* shall *wound Kings*, *judge the Heathen*, *fill places with dead bodies*, *smite in under the heads of divers Countries*, verfe 5. 6. Then by his *triumphant victory* in *lifting vp the*

Head

Head to raigne, after he had passed the brooke of all tribulations and crosses, with resolute expedition according to his Fathers appointment, verse the last. Thus we haue the generall view of the whole Psalme, which (according to Casiodore) is the absolute summe and comprifall of the *Messias doings & suffrings*, manifested at large in the Old & New Testament, so that this third verse falleth out to be a particular touch of the Beleeuers application; the former exhibiting the *Kings Due*, this the *Subjects Duty*:

In which may it please you to obserue the circumstances, { 1. Of the time,] In the day of thy Power.

{ 2. of the Persons] amplified by their { 1. Devotion,] The people shall offer thee free-will offerings with an holy Worship. { 2. Hidden increase and innumerable multitude, The dew of thy Birth is of the Wombe of the Morning.

The first may bee referred to the solemnity of this Time: the seconde may minde vs of our duties in celebrating this *Times solemnity*. The third may rest as a *comfort* to the afflicted Church, whose lot though it sometimes fall as a *Lilly among Thornes*, or as a *Lodge in a Garden of Cucumbers*, or as a *besieged City*: Yet it will prooue at length to bee a goodly heritage, through the *good will* of him that dwells in the *Bush*, who shall water her Furrowes with the dew

Totum hic
summatim di-
citur, quic-
quid in utroq;
Testamento
continetur.

Esay 1.8.

Deut. 23.16.

A Christians free-will offering.

of heauen, & lead her forth by the rivers of comfort.

The points therefore I am to stand vpon, may be reduced

- 1. The *Incarnation of Christ.*
- 2. The *duty of Christians.*
- 3. The *hidden and fruitfull propagation of the Church of Christ.*

Which may bee connected thus for our better memory, and more ready practise. The *Sonne of God* (as vpon this day of his *Power*) manifested himselfe in our *flesh* for our *Redemption*: therefore let vs *offer* vnto him *freewill-offerings* with an *holy worship*, that so amongst vs the multitude of the *faithfull* may increase, as the numberlesse *dropes of dew* from the mornings *wombe*. Of which high *mysteries* if my discourse come short (as needs it must) of your expectation, I trust, my knowne *distractions* in another *kinde*, and small *time allotted* for a *businesse* of this *consequence* may be in *stead* of an *apologie*. That which shall be *now defective* in mee, may be made *vp* hereafter (when God shall give *leauue*) by * him whose *turne in a case of necessity* I now supply. For the *presente*, I shall bee forced from my *wonted method* of *Doctrines and Vses*, to *propose* what I haue to say by *way of explication and application*, which *experience* will teach a man to bee the *readiest course*, though both in effect come to one. First then, of the *Incarnation of Christ* manifested to

Dr Godwin
the Reverend
Deane of
christ-
churc.

the world, especially vpon *this day*, and here foretold in generall in these words of my Text, *In the day of thy power.*]

2. The exception that may here bee taken to the reading (which is according to the most common *Translation* of our *Church Bookes*,) will prooue vpon scanning to bee nothing materiall. The originall indeed hath it in this order, as our *Last Translation* sets it : *Thy people shall bee willing in the day of thy Power.* But no man (I trust) wil be so Criticall, to put any great difference betwixt, *In the day of thy power shall thy people offer thee free will offrings*; and *The people shall bee willing in the day of thy Power. In the day of thy strength*, saith the *vulgar*: of thy force and *valour*, say *Tremellius* and *Iunius*: Of the *Assemblies*, say they of *Geneva*: of the *Armies* (saith *Munster*,) at such times as thou shalt bring thy bands and joyne battell, as *Vatablus*, *Castilio*, and the *Chalde Paraphrase* haue it. All which the originall בַּיּוֹם הַרְאֵלָה may beare without any straying. Now the better to gather the meaning . wee are to consider , that *Divines* doe mention a *fourfold comming* of Christ: the first in the flesh ; And the *Word* was made flesh, *John.1.14.* The second , into the hearts of the faithfull ; *Behold, I stand at the doore and knocke*; if any heare my voice and open the doore , I will come in to him and suppe with him, *Revel.3.20* The third , at the houre of every mans death : *Watch yee therefore, for yee know not when the Master of the house cōmeth*, *Mar.13.35.* The fourth, at the vniversall and dreadfull day of *Judgement*: For

In die virtutis, fortitudinis, exercitus.

avid. Pelbart.
Ros. Theolog.
lib. 3.
Altenstaig.
ver. Advetus.
Hofpintianum
de Orig. Fefor
rum Christia.
pa. 131.

Legenda aurea
in principio.

The Church
read it for one
of the Psalms
appointed for
Evening prai-
er for this day

3. Sent. d. 1.

^a Gen. 14.

^b Deut. 18.

^c 1 Cor. 5.13.

שְׁאֵלָה

גְּדוּלָה

^d Job. 39.

^e Chap. 7.

^f Chap. 3.

^g Dan. 8.13.

פָּלָמָנוּן

then shall yee see the Sonne of man come in a cloud, with power and great glory, Luk. 21.27. In reference to these foure commings of Christ; the Church by a laudable custome, hath anciently celebrated the foure *Sundays*, immediatly going before the feast of the *Nativity*, by the name of *Advent Sundays*, that prepared before-hand, with the due meditation of so inestimable a benefit, wee might solemnize the *Nativity*, with the greater triumph. Which here to bee meant certainly (though not onely) by the *day of power*, may be easily gathered by the former verse: For when began the root of *Iesse* apparantly to sprout, or the *rod of power* to be sent from *Sion*, among the middest of the *Gentiles*, *Christ's* enemies; but at the breaking downe of the partition wall; published first in *Ierusalem*, and from thence to all the world, by the *Apostles* preaching? All which notwithstanding (faith *Lumbard*) had grounde and beginning from the coniung of our *Saviour* in the flesh. Whence wee are to conceave somewhat more to bee meant by the *day of Christ's power*, then by power in it selfe, considered without this adjunct of *day*: His power indeed from the beginning was ever sufficiently manifested by the *Creation* of the world, preserving of the *Church*, conversing with the *Patriarkes*, entring into league with *Abraham* and *Isaac*, wrestling with *Jacob*, leading his people through the *Wildernes*, (hee being ^a *Moses* ^b great *Prophet*, ^c *Iosua's Captain* of the Host of the *Lord*, ^d *Job's* ^e אָגָרִי, ^f *Esayes Immanuel*, ^f *Zacharie's* *Iosua*, ^g *Daniels Palmoni*, ^h *here David's* אָלְגָנִי to whom

whom all the *Types* and *Sacrifices* of the Law had reference; and therefore in *Iury* must needs be wel knowne, whose name was so great in *Israel*.:) Yet to vs, to vs (I say) the *Gentiles* that sat in darke-
nesse, and in the shadowe of death, the manifesta-
tion of this power never appeared, before this
fulnesse of time, this *acceptable yeere*, this day of
Christs power springing from on high had visi-
ted vs, as it is fully, though shortly here set downe
(saith *Cassiodore*) in the doctrine of the *Incarna-
tion*.

Plenè & bre-
viter delincar-
natione.

3. In which, for the farther enlarging of our
meditations, as this time occasioneth, wee may
obserue first, the *conception*, secondly, the *nativity*
of our *Saviour*; his conception shewes him to bee
the *Sonne of God*, his *Nativity* the *Sonne of man*;
another manner of conceiving could not haue
beene voyd of sinne; another kinde of birth had
called his *Manhood* in question. In this con-
ception wee shall most profitably enquire, First,
who tooke our nature vpon him: Secondly, *how*:
Thirdly, by *what efficient* it was immediately
brought to passe. *Who*: the second person in the
Trinity, Iohn. 1. 14. *The Word was made flesh and*
dwelt among vs. That the *Incarnation* was most
agreeable to the second person in the *Trinity*, the
^h*Schoolemen* labour to shew: First, out of the *pro-
perties* attributed to him in *Scripture*; (and if I
may so translate their terme *appropriata*;) Second-
ly, out of his *approprieties*. The *properties* are
four. First, hee is called the *Sonne*: and who so
fit as the *Heire* to fetch home the lost *Prodigals*,
and

In 3. sent.
d. 1.

Heb. 1.

Turre-trema.
Dom. 1. Ad-
uent. q. 3.

and make them *coheires* with him. Secondly, he is termed the *Word*, as readiest at all assayes to declare his *Fathers* will, preach his Law, Psalm. 2. & manifest his name; Ioh. 17. Thirdly, in that hee is the *express image* of his *Fathers* person, who could more conveniently restore the image of God which was decayed in vs. Lastly, the Mediatourship, best sorted with the middle person in the Trinity, to take our nature, and to become a meane for reconciling vs with *God*. The Approprieties which are also foure, *Wisedome, Strength, Equality, Pulchritude*, obserued by Saint *Augustine* and *Hilary* to bee attributed to the Sonne,) doe further cleare the conveniency of his Incarnation. The *Wisedome* of God was fittest to restore the things that were made in *Wisedome*, Psalm. 104. The strength of his arme, to triumph over *Hell* and *Death*: True *Equality*, to rectifie them who ambitiously had lost themselves by affecting to bee as *Gods*: and *beauty* to couer their *deformities*, whose gayest flourish is but as a *menstruous* garment. The *Father* could not so conveniently haue assumed mans nature, by reason of his internall attribute of *innascibility*: and least there should haue beeene two *Sonnes* in the *Trinitie*. Neither could this haue beeene performed by the *Holy Ghost*, without the communicating of the name of the Sonne (saith *Lumbard*) to moe *persons* then one. Thus the *Schoolemen* had leasure to contract that which the *Fathers* by subtil search in this point had hammered out against the old *Heretiques*, who now beginning to reviue

reviue againe in our new *Arrians* and *Samosatenians*, it stands vs vpon to bee catechized in these (otherwise needlesse) *subtilties*, that some may alwayes stand in the gappe, and the truth bee not wronged by our slight and negligent maintaining of it.

4. It appeareth by that which hath beeene briefly touched, *who* tooke our nature vpon him. It will be harder to expresse that which followeth, the manner, how? for who shall declare his *generation*? *Efay 53.* In the *assumption* of our flesh (*saith Bernard*) *three mixtures*, the omnipotent Majestie of God made so admirably singular, and singularly admirable, that the like were neuer done, or ever shall bee vpon the earth. For there were married, as it were, and linked together *Deus & homo, Virgo & Mater, Fides & cor humanum*, God and Man; a Mayde and a Mother; Faith and mans heart: every word in this point involving a mystery; and *noveltie*, or *mispalcing* of a *phrase* in the jealousie of carefull *Antiquitie*, hath beeene censured for an *heresie*. For they ever warily affirmed the *humane* nature to be *assumed*, but the *Divine* to bee *united*. They constantly maintained the distinction and integrity of both natures against *Eustyches confusion*; *united* notwithstanding in one and the same person, against *Nestorius distraction*. This person the *Schoolemen* more nicely pronounce to bee one, not by that incomprehensible *unitie* which excludeth all *multitude* or *multiplicite*: for that belongeth onely to the *persons* in the *Deity*: but by an *union* which requires

*In vigilia.
Natalis Do-
mini.*

*Alex. ab Ha-
les, Sum. Tbe-
ol. part. 3 q. 7.
m. 1. 671. 1.*

In 3. sent. d. 6.
q. 3.

a Lib. 3. ca. 10.

b Lib. de recta
fidei Confess.
c In Symbol.
d Ep. 99.
e In 3. sen. d. 1.
f Peri Archon.
lib. 2. cap. 6.
g Orat. in Na-
tivit.
h Ortho. fid.
lib. 3. cap. 11.
i Ibid. l. 3. c. 5.
k In vigil.
Natal. serm. 3.

l De Trinitat.
l. 13. cap. 17.

m In 3. sent.
diss. 1.
Lib. 3. de In-
carnat. cap. 8.

requires a *composition*, not *huius ex his*, (as Durand speaketh) but *huius ad hoc*; not a framing of a third thing out of divers parts united; for so the *Godhead* and the *manhood* must not bee said to *concurre* as parts for the making vp of this *person*, but such an adjoyning of the things *united* the one vnto the other, that the natures remayning *di-
stinct* (as^a Agatho rightly teacheth) and all their *properties* and *operations*, the *subsistence* notwithstanding is but one, and in this case (according to Athanasius) one, not by the *conversion* of the *Godhead* into *flesh*, but by taking the *manhood* into *God*. The *Fathers* haue much laboured to expresse this popularly. ^b *Iustine Martyr* and ^c *A-
thanasius* bring the similitude of the *Soule* and *body*. Sajnt^d *Augustine* and ^e *Scotus* of two *acci-
dental* *formes* in one *subiect*, as of the same man, who is both a *Lawyer* and *Physitian*. ^f *Origen*, ^g *Basil*, and ^h *Damascene* of a piece of *glowing Iron* to which the *fire* is incorporated: and this is best approued by *Brentius*, and *Kemnitius*. ⁱ *Damascene* againe and ^k *Bernard* compare the mystery of the *Incarnation* with that of the *Trinitie*; that as there we beleeue three *persons* in one *nature*: so here we shoulde acknowledge three *natures*, of *flesh*, *Soule*, and *Deitie* (as Saint^l *Augustine* speaketh) in one *person*. But the most expressiue is that of a *tree* and a *Siens* ingraffed to it, which becommeth one with the stocke, yet retaineth it's owne *nature* and *fruite*. Thus ^m *Aquinus*, *Bo-
naventure*, and with them most of our *orthodoxe* writers: all which notwithstanding (as *Bellarmino* in

ia this point truly sheweth) come short of the thing. Wherein our *Lutherans* are farthest out, by grounding the *hypostatical Union* on the *transfusion* of the *properties* from *one nature* into *another*, and not (as they ought to doe) on the *communication* of the *substance* from the *Deity* to the *Manhood*. This only is sufficient to make good these harder speeches in appearance. *God hath purchased the Church with his owne blood*, *Acts 20.21*. And where the *Sonne* of man being *upon earth*, is affirmed to be *in Heaven*, *Ioh.3.13*. for subiects of a looser composition afford in a manner the like *Synechdochicall* *pradications* in the *concrete*(to speake with *Logicians*) not the *abstract*. So a *Philosopher* dyeth (saith *Saint Augustine*) but not *Philosophy*; in his *89.* *Epistle*. The *Man* *Christ* is every where, but not the *manhood*; and with these generalities wee rest informed of the manner of this conception. The efficient succeedeth, which is the *Holy Ghost*; *Matthew 1.20*. Much remaineth to be spoken, and the time weareth: I can but touch therefore at matters, and so away. The action of the *Incarnation* being *opus ad extra*, or *externall*, belongeth(as you know by a receiued rule in *Divinity*) to all the three persons in the *Trinity*, though it bee terminatiuely in the *Sonne* (as the *Schooles* speake) and appropriated here to the *Holy Ghost*: To the *Holy Ghost* (saith *Saint Augustine*) by reason he is the conveier and distributer of all the boundlesse graces and mercies, that flow to vs from the *Deity*, among which, a greater then this of the *Incarnation* can not

Vid. Turre-
crem. in vigil.
Nat. Dom.
24.

A Christians free-will offering.

not be conceiued. Some haue laboured to open this more plainly by this obvious comparision: Three *sisters* (say they) concurre to the weauing of one *seamlesse coat*, which the *Second* onely weareth, and the *third* immediatly setteth on: So mans nature was afflummed onely by the *Sonne*, vnited by the *Holy Ghost*, though wrought by all three. But in such *profundities* it is dangerous ventring farther then the text inlightens vs. This we haue expressed by an *Angell* concerning the *secret* of this conception: *The Holy Ghost shall come upon thee*] as for a worke that goeth beyond all substitution of any created Excellency. *And the power of the most high shall overshadow thee*] either as a shelter to free the sacred *Embrio*, from originnall infection, to which *Adam's* fleih was liable, and *actuate* it in the wombe by an *unconceiveable* operation; or as a cloud to *overshadow* it from our *ambitious* prying (as *Calvin* and *Stella* take it) who neglecting and loathing that wee are bound to learne, will endanger our selues with the *Bethshe-mites* to looke too farre into the *Arke*.

Luke.1.35.

1 Sam.6.

Lib.3. part.3.
1.35. g.1.Actiones sunt
suppositorum,
non natura-
rum.

5 Thus farre of the Conception of our Saviour, being the dawning (as it were) of the *day* of his *power*, which hath brought vs to the *Nativity*, wherein this *Sunne of Righteousnesse* appeares aboue the *Horizon*. Here the nativity must bee said to be (with *Damascene* and *Aquinas*) of the *person*, and not of the humane *nature*, as some will speake vnadvisedly. For the humane *nature* is onely the *terme* of this action, the *Person* the *subject*: who was borne of a *Virgin*, that yet ever remained

a *Vir-*

a Virgin, (howsoever *Helvidius* dreamt the contrary;) and that by opening the wombe, not *uterus clausus*, as the Papists imagine, to make way for their poetical *transubstantiation*: (for not the bearing of a childe, but the knowing before of a man is opposite onely to virginity) as true philosophy and sence might teach them. Now in this blessed Nativity of this Virgins sonne, wee are briefly to take notice of these fourre *circumstances*; the *time* the *place*, the *manner*, the *manifestation*. For the time we need not trouble our selues with the differences of *Chronologers*, *Hebrew* and *Greeke* and *Latine*, *old* and *new*, wherein, two scarce meet in one reckoning, either for the *yeare* or *moneth*, much lesse for the *day*, as divers haue laboriously shewed: but rest our selues on the generall certainties which the Scripture affords vs. When the *Scepter* therefore was departed from *Iudah* (according to *Jacobs* prophecie, Gen. 49.) when the *first Temple* was destroyed and the *second* was yet standing, foretold by *Zacharie* and *Aggai*, vnder the *last Monarch*, in the last of *Daniel's* weekes, which some would haue to end precisely at *Christ's passion*; others, at the overthrow of *Ierusalem* by *Titus* and *Vespasian*; *Origen*, *Driedo*, *Ianseni*, and *Melanthon*, at his *Nativity*; when the *Romanes* out of their *Sibylls*, *Herod* frō the *Jewes*, the *Jewes* out of their *Prophets*, the *Easterlings* from *Balaam's* starre, were so possessed with expectation of such a King to be bornde, that it was not the question of the *Jewes* alone, but the inquisition almost of all the world, *Who art thou? Art thou Elias?*

*Maria virgo
ante partum,
in partu, post
partum erat
porto clausa.
Augu. ex E-
zech. 44. vid.
Turrecrem. in
vigil. nat.
Dom. q. 3.*

*Vid. Sleidan.
de 4. Imper.
lib. 1. -- Gene-
brard. l. 1.
Chronolog.*

Hig. 2. 7.

*Vid. Willm. in
'Daniel' pag.
295.
Iohn. 1.*

Gal. 4. 4.

Mich. 5. 2.

Hieronym. in
2. Matth.

Luke 2.

Psal. 12. 6.
Ezay. 53. 2.

Ilias? Art thou that Prophet? Art thou hee that should come, or doe wee looke for another? Then in this fulnesse of time appeared the morning of the day of His power, wherein the seede of the Woman advanced forward to breake the serpents head. The place which Hee honoured with His birth, was not ruling *Rome*, or glorious *Ierusalem*, but little *Bethlem*, little in comparison of many thousands of *Iudah*. There was another *Bethlem* in *Gallilee*, neare *Nazareth*, where *Joseph* and the Blessed Virgin great with childe then dwelt, but all the world must bee taxed by *Augustus* that ruled all, to occasion a removall of this holy couple, that so prophecies might be accomplished by Gods secret hand, that guideth the projects of the greatest, and Statesmen vnitwittingly bring to passe what he had before determined. That which *politique Augustus* and *cruell Herod* never dreamt of, and the proud Scribes and *Pharisees* would haue held madnesse to haue noted poore *Joseph* and *Mary* for, King *David* foresaw in the Spirit, and truely gaue notice of it: Psal. 132. *Loe, we haue heard of it at Ephrata, and found it in the fields of the wood.* And where could this bread of life bee more conveniently borne (saith *Gregory*) then at *Bethlem*, which is by interpretation *the house of bread?* in a little towne and hovell, to shew the vanity of pompos and luxurions buildings: as a *pilgrim* in an *Inne* and *stable*, to minde vs of our condition in this life, from whence he came to reduce vs to the many mansions of his *Father*. Thirdly, the manner of his birth was so meane; that the Scripture might

might be fulfilled, that from the bottome of humility, hee might the more gloriously ascend to the top of power: that the great ones of this world may bee hence lessoned *not to swell* in such outward vanities, and disdaine their poore brethren. That the difference might bee the more conspicuous and apparent betwixt his *First* and his *Second* comming, and to teach vs to expect our portions and dividends, not here, where he had nothing, but hereafter, where in all abundance hee hath provided for vs. Last of all, the *manifestation* of this gloriously-meane Nativity, was so disposed of by the Fathers providence, that though the most neglected it, *all* notwithstanding had that notice, which might leaue them vñexcusable. The *Shepheards in the fields*, and the wise-men of the *East, Iews and Gentiles*, Herod and all *Ierusalem* were troubled at it, *King and Subjects*; *Bethleem* and all those coasts were filled by the relation of the *Shepheards, Towne and Countrey*. In the Temple aged *Simeon* and *Anna* spake to all that looked for redemption in *Ierusalem*, *men and women*. And it is worth the noting, to consider how it pleased God to vary the manner of this manifestation, and to fit it according to mens divers conditions and capacities. The *Easterne Astronomers* shall haue directions from a *Starre*, Herod a *stranger* from *strangers*, the *Priests and Scribes* from the *Prophets* wherein they were best studied, holy *Simeon* and *Anna* in the middest of their *devotions*, had a *Revelation* from the holy *Ghost*, which best fitted them. But the ruder *Shepheard*

Luke 2.

had the plainest message both by *word* and *tokens*, as being *unfittest to believe*, or to bee *believed* without *vncontroleable evidence*.

6 I need to hold you no longer in the point of the *Incarnation*, so wonderfully *foretold*, so precisely *effected*, so plainly *manifested* in this day of the *Lords power*, which here our Prophet speaketh of: the application now should follow of all the circumstances, if I thought your godly meditations in this behalfe had not prevented mee. And yet (I know not how) *Knowledge* and *Devotion* are sometimes so farre fundred and estranged, that the farther wee wade in the one (without the especiall operation of Gods Spirit) the lesse wee respect the other. A man would haue thought the Jewes had had faire warnings enough of this *day of this power*, to haue daunted them at least from such violent *oppositions*, and *persecutions*; and we are hot vpon the *Scribes* and *Pharises*, as they were vpon their Ancestours, Math. 23. If wee had beene in their daies, and ease, we would haue hastened with the *Shepheards*, followed the *Starre* with the *Wise-men*, beene at *Bethlem*, spent our dearest bloud, to convey the *Childe* with his *Mother* from *Herods* tyranny; told the *Scribes* and *Priests* to their teeth, that they were *Serpents* and *Vipers*. Thus wee crackle what wee would haue done, in a wandring kinde of speculation; but from performing at home what we should doe, the very same *temptation* now hindreth vs, which then inveigled, and overthrew the *Scribes* and *Pharises*. *S: Augustine*

stine, in his tenth booke *de Civitate Dei*, and 29. chapter, indeavouring to expresse the cause why *Porphyrie* and the rest of the *Platoniques*, should be so averse from *Christianity*, seeing they beleaved in their owne *Philosophy*, things of as great *impossibility*, falleth at length vpon this issue; *Huic veritati ut posis acquiescere, humiliare opus erat, quae cervici vestrae difficilime persuaderi potest.* For the receiuing of the *Christian Truth*, *humility must be a preparatiue*; but that you hold a yoake too vneasy for your neckes. Vpon which hee presseth them farther: You can beleue (saith he) *Porphyrie* in his booke *de regressu animæ*; and *Plato* shall haue credit in his assertions, that the *World, and Sunne, and Moone are living creatures*, and haue *soules*: but when Christians tell you of a *Resurrection*, you straight forget your *selues*, and your owne *Tenents*. But what is the cause of this diversity? No other surely so apparent as this; *Christus humiliatus venit, & vos superbi estis: Christ came humbly into the World, and you are proud.* This was also the very *stumbling blocke* of the *ewes*: They were so fastned to the earth, and to the conceit of an *externall Monarchy* here below, that it could never bee beaten into their braines but their *Messias* should bee an *earthly Conquerour*, who should advance his followers to bee *Magnifico's, and Rulers* over all the earth. This conceite seemed also to haue possessed *Zebedees children*, and therefore their *mother* must put in for a *promise* of places like to bee about our *Saviour* in his *expected temporall Kingdome*; and the *Disciples*

Act 1. 6.

after the Resurrection, were casting about some such matter: *Lord, wilt thou at this time restore the Kingdome to Israel?* So naturall a thing it is for flesh and bloud to plot for somewhat, especially how to become great here, howsoever it lose by the bargaine hereafter. Thus we can obserue, (B.) and reprooue in others, but yet goe on to practise it our selues, as though our *estate* and *case* were of a different nature; otherwise why cannot a *little* content vs, who shew our selues in the managing of that *we have*, to be worthy of *nothinge*? or why should a meane estate bee the subiect of scorne, sithence our Saviours choyce hath thus graced it in the *day of his power*, but that (as Saint Augustine hath it) *He was humble, but we are proud*? Should it not make vs tremble, to cloath our selues with the *Fleece*, and not feed the *Flacke*? make it dainty to trouble our selues with winning soules, which Christ hath purchased with his dearest bloud? plot more for a *poore preferment* here, then for a *Kingdome* hereafter? take the purple robe vpon vs, but turne off the *Crosse*, to be vndergone by any *Simon of Cyrene*, whom wee happen vpon in the *way*, but that (as S. Austin hath hit the right veine) our pride looks *aske vpon our Masters humility*? It is this *stateliness* that makes vs vnlke our Saviour, and all his true Disciples, that haue followed him, and gone before vs. For to speake nothing of the *Fathers*, and those men (as it were) of another world, what is the reason wee come so farre short in bearing *gifts*, and *zeale* of our *Reformers*, and *Masters*, who haue gone (as it were) but yesterday

ster day before? Why is there such a *sensible decay* of Doctrine, and Discipline, among the best, but for that we *were*, who should bee *greatest*, and not who should bee *holiest*, ayme more at the *esteeme of men*, then the *praise of God*, and still forget this lesson of our *Saviours humility*. Hee was humble in the *day of his power*; wee account our selues *disgraced*, if wee bee told fully of our faults. The remedy for all this is the *direction* which followeth. Thy people shall offer thee *free-will offrings with an holy worship*; which is the duty of the *faithfull*, and *second member* of my text, that followeth now in order briefly to bee considered.

7 Thy people] *Thy*, implyeth a *propriety*, *People*, a *Congregation*, at least a *multitude*: except the people be *Gods*, in vaine a *holy worship* is expected, and *singularity* in this thing is not so *acceptable*, or *fit*, as the *united devotions* of a *Congregation*, or *people*. This people *shall offer*] Here is their *externall forwardnesse*, *exemplarie*, to drawe on others. They shall offer *to Thee*] Not to others, *Saints*, *Angells*, much lesse their *shrines*. Our Prophet seemes not to bee acquainted with any such doctrine. They shall offer thee *free-will offrings*] This is the *inward ground* which Hee especially here respecteth, that giueth to will and to doe, and onely *searcheth the hearts and reynes*. *With a holy worship*,] composed of *inward sincerie* and *outward decency*, according to the *first* and *second Commandement*. Thus I paraphrase the words as they lye in my translation. Those

that read it otherwise, may frame some other deductions, but in substance not much different. The vulgar *Latine* is here wholly wide from the original, in rendring it *Tecum principium*, which the Schoole-bayes of *Doway* (fortheir childish translation out of the *Latine*, credits them no further) construe, *With thee*, the beginning. The error (as it should seeme) of the *Grecke* gauē some way to this, *και αρχη*, which divers of the *Ancients* afterward tooke for a ground to proue the *Eternitie* of the *Sonne* of *God*: but by a meere mistake, both in the *pointing* of the *Hebrew*, and then reading *עָמֹךְ with thee*] for *עָמֹךְ thy people*] and next, *וּדְבָרָה*, which may signifie, *principality*, not *beginning* (as the *vulgar*) for *דְּבָרִתְּךָ*, *devotion*, *faith* *Pagnine*, and *Montanus*: *spontaneorum voluntatum*, according to *Leo Inda*, *Munster* & *Vatablus*. *Ingenuitatum*, addeth *Iunius*, and the rest dissent not, which is sufficiently expressed in both our *English* *translations*: *Thy people shall bee willing, or offer thee free-will offerings*. It may bee (as *Maller* on my Text conjectures) that the *vulgar* mistooke *ת* for *ת* letters much alike, and so came in the difference: *Bellamine* would faine justifie that reading, by *chopping* and *changing* *points* and *letters* at his pleasure, but his own men concurre not with him. Such *Criticismes* (I knowe) are harsh in a *Sermon*, but the Text must bee cleared, that the ground bee faire. That which followes with an *holy worship*] some read, *in ornatis sanctis*, referring it to the *Priests Robes*, or *garments*: so *Moller* and *Pisevian*. Others in *decoribus*, or *decoris locis*

in bunc lo-
cum.

locis Sanctuarij, in relation to *Ierusalem*, and the *Temple*, as *Bucer*, *Iunius*, and *Calvin*. Saint Jerome seemes to mistake י for ר, and therefore in stead of בְּהַרְרֵי קָרְשָׁ, readeς in the mountaines of holinesse, all which our last translation very well compriseth, *In the beauties of holinesse*. To fasten then vpon some certaintie: Two things may be hence gathered, as the graces and lustre of all *Christian worship*; *Chearefulness* in the vndertaking, & *syncerity* in the performance. Both which, as they concerne a settled *Church* or *congregation*, must be set forth vnto the world in regard of the place, the *Temple* appointed for that purpose, for the more solemnity. In respect of the *administration*, in *vestures* or *gestures*, or some marke of difference, which shall be thought fittest, for *decency* & *edification*, betweene the *Priest* and *people*. There may be a *holiness* without *externall beautie*; and there is *externall pompe* enough, not grounded vpon *inward holiness*. But such *unlawfull divorces* should not dismay vs, from a ready, and voluntary striving, for regaining, and maintaining, this blessed *match of beauty* and *holiness*. This was Gods owne precept, three times repeated in one chapter, *Deut. 12*. The *free-will offrings*, and the rest of that nature, must not bee *huddled vp in private*, but brought to the place, which the *Lord* had chosen, and there must they *eate before the Lord*, and they must *reioyce in all that they put their hand unto*, they, and their *households*, *vers. 7*. which is againe repeated to the like purpose, *vers. 12*. And yee shall *reioyce before the Lord your God, you, and your sons*,

and your *daughters*, and your *men servants*, and your *mayd servants*, and the *Levite* that is within your *gates*; And the third time at the 18. verse, *and thou shalt rejoice before the Lord, in all that thou puttest thy hand unto*. Surely, *dulnesse*, or *murmuring*, or *coldnesse*, or *externall formalities* aiming rather to please the *world*, or stop mens *censurings*, then proceeding of *inward willingnesse*, is so farre from *acceptation* at the *hands* of *God*; that hee pronounceth it worthy of *all reproch* and *punishment*. What a *volley* of *curses* are there thundred forth, *Deut. 28.* but when or for what *offences*, are they especially *inflicted* vpon *Israel*? The cause is plaine in the 47. verse, *Because thou seruest not thy Lord with ioyfulness and gladnesse of heart for the abundance of all things*. Agreeable to this, was dying *Davids* exhortation to his heire apparant *Salomon*, *1. Chron. 28.9.* *And thou, Salomon my sonne, know thou the God of thy Fathers, & serue him with a perfectt heart, and with a willing minde*. The reason he addeth, is pressiue, *For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; If thou seek him, he will be foud of thee, but if thou forsake him, hee will cast thee off for euer*. And what need wee in this point goe further, then this our kingly Prophets royall practice? *Good God, how extaticall in this kind are the flashes of his devotions!* Sometimes, in *chearing* vp his owne *dulnesse*, *Why art so vexed, O my soule, and why art so disquieted in me?* Sometimes, in *exciting* others, *O clap your hands together, blow vp the trumpet in the new moone, in our solemne assemblies, bring*

bring hither the lute and harpe. The Church could never meet with the like invitations as his, *O come let vs sing unto the Lord, let vs heartily reioice in the strength of our saluation*: Let vs come before his presence with thanksgivings, and shew our selues glad in him with Psalmes. And, *O bee joyfull in the Lord, all yee lands, serue the Lord with gladnesse*; and come before his presence with a song. In the virgin purity of the Primitiue Churches devotion, (when plaine Honestie was held the best policie, and formalitie without sincerity, as borrowed too scandalously from the stage, was denied institution and induction into the Church of God) then these things were as religiously applied, as now they are often repeated. But the world is altered, though *God, Heauen, and the way to it*, remaine continually the same. The more too blame are those *humorous schismatiques*, that snarle at this, and the like *festivals*, and are come now at length to that *Iewish nicenesse*, as to deny the *dressing* of meat vpon the *Sabbath day*; I say no more, from such the *paore* may expect poore *Christmases*. Another sort runne in opposition; to take vp all such times with *gourmandizing*, and *gambols*, in stead of these *free-will Offerings* in the *beauty of Holinesse*; but neither of these are worthy to bee further mentioned. Our course must bee in the meane, according to *Nehemias* direction, Chap.8.verse 10. *Who when the people that returned from the captivitie, wept at the reading of the Law which they had so carelessly transgressed: Goe your way (saith hee) eat of the fat, and drinke the sweet, and send portions unto them for whom*

whom nothing is prepared. And his reason is remarkable: *For this day is holy unto our Lord, neither be ye sorry, for the joy of the Lord is your strength.* This course if we tooke, on such, and the like Holy-days, the fruit would appeare at length, in the *secret increase of the Faithfull*, which I haue signified to be meant in that which follows.

18. *The deaw of the birth is of the Wombe of the morning.*] The exact vnfolding of which words, may yeld matter enough for another Sermon: but I presume not so farre to trespass vpon your patience, and therefore will onely touch them, and so conclude. The differences that at the first entrie doe here arise, are first, concerning the *readings*, then, the *sense*. In the reading, there growes a diversity both in the pointing, and words. For some would haue the kingly accent *Athnach* (which is here vnder the word *רֹאשׁ* the morning) to supply (as vsually it doth) the place of a *colon*, or *middle distinction*: and then the reading may be (as our last translation hath it, with *Iunius*) *In the beauties of holinesse, from the Wombe of the morning*, and there stop. Others take it, as a note of the sentence onely inverted: so *Piscator, Munster, Moller*, and the most that I haue seene. And *Gesner* giues instances of this reading, which I follow without prejudice to the other. The vulgar here againe is strangely besides the Text. For instead of, *From the Wombe of the morning, thou hast the deaw of thy birth*; it hath it, (as the *Doway* renders it) *From the wombe before the day*. Starre I begate thee. No colour is for it, but from the

Greeke.

Greeke. I cannot stay to sift the ground of this *mistake*. Read but onely *Epiphanius* in his 2^d booke, the 65. *Heresie*, against *Paulus Samosatenus*, and you shall see the inconvenience, of depending too much vpon other mens references, and taking vp things at the second hand. That good *Father* in that place, conferring all the *Greeke* copies, of *Aquila*, *Symmachus*, *Theodotion*, the first and *sixt* edition, at last falls vpon the *original*, which he sets downe in *Greeke letters* with his owne interpretation, word for word, but his *Hebrew* is such that I thinke few Iewes would ever vnderstand, or acknowledge. For instead of *דָּבָרָה* *from the womb*] he hath *שָׁמָרָה* for *דָּבָרָה* *the morning*, or *from the morning*.] *שָׁמָרָה* for *לְךָ* *to thee* *the deare*.] *מִלְחָמָה*] One word, which hee sets downe as *Hebrew* for *deare*: And last of all for *מִלְחָמָה* *thy birth*] hee hath put *מִלְחָמָה*, a word never heard of. Which I mention not for any disgrace to that *learned Father*, who hath so well deserued of the Church: but that it may appeare, how much wee are beholding to those *Linguists*, that haue spent their labours, to make these fountaines more cleare for vs. For vpon these *diversities* of readings grew diuers *expositioes*, some referring it to the *person* of Christ, others, to his *members*. In regard of the *person* of Christ, *Tertullian* and *Iustine Martyr*, understandie of his *Incarnation*, as if by the *womb of the morning*, were meant the *Virgins womb*, wherein Christ was conceived without the helpe of man, and borne in the *night* before the rising of the *dog-starre*. *Metlancthon* and *Gualter* mislike not this, but deduce it

Lib. 5. advers.
Marcion.
Dialog. cum
Tripho.

Vid. Moller.

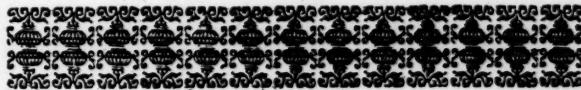
Part. 1. q. 32.
art. 1. & ib.
q. 46. art. 2.

it in another manner. *Athanasius, Hilary, Ambrose, Augustine*, with most of the *Ancients* who follow them, interpret this onely of Christ's eternall generation, and Bellarmine with *Gesner*, striues to make it available against the *old Heretiques*. In which case I say no more, but wee haue no need to depend vpon such deduc^{tions}, but that *Aquinas* his rule is good (which *Calvin* of some hath been taxed for following) *Cum quis ad probandum fidem Christianam adducit rationes quae non sunt cogentes, cedit in irrationem infidelium; credunt enim quod huicmodi rationibus innitamur, & propter eas credimus.* Such arguments therefore are better spared, in a choyce of divers more vrgent. In regard whereof, I take this, with the *current* of our later writers, to bee rather vnderstood of the propagation of the *Church* by the *seede* of the Word. Of which two things, are here intimated, first, their *secret increase*, as the *Morning dew*, which is found vpon the grasse; though no vapour or cloud appeares from whence it hath discended; and secondly, their *multitude*, which as the *morning drops*, in euery age more multiply, then man can take notice of. The Spirit of God therefore never ceaseth from the propagating *Christ's Church*, though men neglect their duties, and all the world oppose it. And here I might take occasion to discourse how the *Church* is sometimes *invisible*, and yet ever *fruitfull*: sometimes, personated by *Hypocrites*, and yet springing still as the *Corne among the Weeds*, in *persecution* flourishing, in *exile* from one place, entettayned ever in another, knowne

knowne still to bee by her members, but onely
knowne to God, how many the members be. But
I perceiue the time hath prevented me. The ap-
plication of the whole is: This is the day of
Christs power, wherein we are to tender our *free-*
will offerings, prayers, praise, & thanksgiving, vnto
the Lord of Hostes, in the *beauties of holiness*, now
he cometh downe vnto vs (as our Prophet speak-
eth) *like theraine into a fleece of wool*, even as the
dropes that water the earth. Let vs conclude there-
fore with the end of that same 27. *Psalme, Blessed*

bee the Lord our God, even the God of Israel,
which only doth wondrous things: And
blessed bee the name of his Maiesy,
for ever; and let all the earth be
filled with his Maiesy.

Amen, Amen.



卷之三十三

28 MR 59

William Addison Draper

卷之三

THE
FIRST FRVITS
OF THE RESVR-
RECTION.

A SERMON PREACHED
ON EASTER DAY, AT S.
PETERS in the East,
in Oxford.

By JOHN PRIDEAUX, Doctor of
Divinity, *Regius Professor, and Rector*
of Exeter Colledge.



OXFORD,
Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

THE
FIRST FRUIT'S
OF THE REAVER.
RECOLLECTION

A SERMON PREACHED
ON EASTER DAY, AT S.

PAUL'S, IN THE CITY OF LONDON.



OXFORD,
IMPRESSED BY EDWARD LIONEL LEE,
1738.

THE
FIRST FRVITS
OF THE RESVR-
ECTION.

1. COR. 15.20.

But now Christ is risen from the dead, and become the first fruits of them that slept.

His day is this Scripture fulfilled in our eares, (B.) and containeth the happiest tidings that ever was imparted to flesh and blood. For *fiducia Christianorum* (as *Tertullian* begins his booke *de Resurrectione carnis*) is *surrettio mortuorum*. The chiefest string that Christians haue to their bow, is their vndoubted perswasion, that the dead shall rise againe. This *the truth* (saith he) *constraines vs to beleue*: this *truth* is revealed in Gods Word; this *Revelation* is no where exprest in shorter and plainer termes, then in these words of the blessed Apostle, which now I haue read vnto you. I shall

K

not

not need to wast time, or suspend your patience with an *over-logicall demonstration* of the coherence with that which went before. It may suffice by the way, only to take notice of *First*, the Apostles auditory; *Secondly*, his manner of proceeding. His *Auditors* were the *Corinthians*, great *Critikes*, prone to *satiries* and *emulations*, standing much upon their *Philosophy* and straines of *subtilties*, whereby the Apostles plaine course of teaching was condemned as *vulgar*, his person *underualued*, his *Followers* esteemed *weake* and *simple*, as his *apology* discouereth in the foure first chapters. Besides this, they had gotten a tricke to bolster out one another, for what *misdeameour* soever, and to vndergoe rather the *frowne* of any *forraine iurisdiction*, then quietly to haue matters composed among themselues, chap. 5. and 6. And how could *this abuse* but draw on greater scandals, as quarrelling about *virginity* and *marriage*, which should haue the *preeminen^ce*? chap. 7. *Abuse of Christian liberty* to the overthrow of their weaker brethren, chap. 8. and 9. *Irreverent behaviour* both of men and women at *Prayers*, *Sermons*, and receiuing of the *Sacraments*, chap. 10. and 11. *Odious comparisons* betweene *Breachers* and *Linguis^ts*, *tongues* and *miracles*, *miracles* and other *spirituall gifts*, as if any of these were our owne, or if other vse then to edify oneanother, from the beginning of the 12. to the end of the 14. chapter. No marvaile then if in a Church so tainted, some tell, out of their *presumptuous profaneness*, to question also

so the Resurrection: which, how the Apostle here meets with in this 15. chapter, may be noted farther as a patterne for *disputants in divinity* to imitate. For first hee comes not vpon them with Philosophicall *Quiddities*, or apocryphall fragments, to justify an article of such consequence. Nay (saith he) *I haue deliuered unto you, first of all that which I also haue received, how that Iesu Christ died for our sinnes according to the Scriptures, and that he was buried, and that he rose againe the third day according to the Scriptures, verse 3.4.* The Scriptures therefore are the grounds, & foundation of Apostolike building. And that according to the Scriptures, all things came to passe, hee bringeth in *eye-witnesses*, verse, 5.6. *Cephas the Foreman, and if his word would not bee taken, an eleuen more of the same ranke to justify it.* And in case also that these should bee excepted against, vpon a suspition of partiality; there are ready *five hundred brethren* besides, which all saw Christ *at once*, after his Resurrection, and divers were *alive* at that time to witnesse it. And least our Apostle might bee noted, as too confident vpon *heare-say*, last of all hee was *seen* *of mee also* (saith hee) *as of one borne out of due time, the last and the least*; but all comes to one, *for whether it be I or they, so we preach, and so yee beleuee.*

But here the Corinthians might except, admitting these proofes as strong for the Resurrection of Christ: Doth it thereupon also follow, that our bodies shall likewise bee raised? Yes

(saith the blessed Apostle) otherwise there were no avoiding of those prodigious absurdities, *preaching and faith should bee vaine*, the Apostles found *false witnessesse*, the *living*, in their sinnes, the *dead*, perished; *Christians*, of all professions the most *miserable*. Let a Scholler then gather the arguments, and he shall finde the first fairely *categoricalall*. That which the *Scripture* hath exprestly delivered, and so many eye-witnesses beyond exception are ready to avouch, must needs bee true without contradiction, and cannot bee denied without impiety; But *Scriptures* and *witnesses* are *cleara for Christ's resurrection*: therefore that is an argument beyond all exception. The second is *Hypotheticall*, forcing a number of intolerable *absurdities*. If *Christians* are not to rise againe by vertue of *Christ's Resurrection*, as *Christ* did; then the *Preaching* of the Apostles is a foppery, the *faith* of *Christians* vaine, the *forgiuenesse* of their sinnes, a fancy, the *hope* of their dead, a delusion, their estate in this life, beyond all others the most wretched; but such *inferences* are no way to bee indured; therefore it must be ever firmly held, that not onely *Christ* rose againe, but that *Christians* by vertue of his *Resurrection*, are also to be raised. Uncontroleable therefore is this *minor proposition*, which the Apostle here assumeth, *But now is Christ risen from the dead, and become the first fruits of them that slept*. I could not passe along this goodly *Field of Corne* (B.) without plucking *some ears*, which were eminent aboue the rest: for where may a man

man presume rather then in such an Auditorie as this, where *Knowledge*, and *Humours* abound, and the Divell is most busie? that some are *proud*, and *factious*, standing vpon their gifts, to the vilifying and discouraging of their weaker brethren? others profane and peremptory, to reject all good order, irreuerently to abuse the Word and Sacra-ments, and turne all Gods graces into a *customarie wantonnesse*? On the other side, what hearers may be imagined to bee more vnderstanding of the *Apostles Logicke*, for settling of their own concien-ces against all *Atheistical opposers*, and the profit-able imparting of it to the strengthening of o-thers? Every one therefore in his passage may rubbe out the *Corne* of such *cares* as hee liketh. I shall deale with the whole *heape*, which the Apo-stle hath here in good *measure*, and running over, shaken together, in this narrow vessell: *But now Christ is risen againe, and become the first fruits of them that slept.*

3. The words, as you see, of their own accord, fall asunder into these two parts. First, the *ground of our Resurrection*, in these, *But now Christ is risen from the dead.*] Secondly, the *Fruits of this rising of Christ*, *And is become the first fruits of them that slept.*] The first includeth the *cause*, the second the *effect*, of the greatest good that ever befell mankinde. Ioyne both together, and no Logicke ever instanced in the like *Enthymeme*: *Christ is risen again, therefore we shall also rise.* That *Merchant* can never breake, who hath sold all to purchase this *Plot of ground*; and thrice happy is

Rom. 13.

that *beneficed man*, who hath so payed his first *fruits*. When the witty *Athenians* heard this doctrine of the Resurrection of the dead, Act. 17. howsoeuer some *Epicures*, and *Stoicks* gaine-sayd, verse 18. others mocked, verse 32. yet the wiser sort were desirous to haue it *repeated againe*, and certaine claue vnto *Paul*, and beleueed, of the *Noblest* and *best ranke* amongst them, as *Dionysius* the *Areopagite*, and a woman named *Damaris*, and others of both sexes, by their good example. Wee are all Christian *Peripatetiques* (B.) and therefore as our Apostle elsewhere admonisheth vs, *as in iupiter d'aymuras se ammouer, must walk honestly as in the day*, and be armed against the *Epicurisme* and *Stoicisme* of such brutish opposers. Now the custome of the place will shortly call for a *repetition*, and I make no doubt, but many a *Denys* and *Damaris* will sticke to that which shall bee spoken. This is a day of *good tidings*, and better then the *Lepers* could bring to the almost starued *Samaritanes*, of the flight of their besiegers, and the plenty left behinde them, and therefore we should not doe well to hold our peace; for now is *Christ risen from the dead* [the ground of our former freedome and future happinesse, which commeth now in order to be first thought on.

4. *But now is Christ risen from the dead.*] If I did not purposely now abstaine from controversies, I could here from this particle, *now*, referred to the word *amp;*, *now is Christ the first Fruites*, take occasion to discusse against some needless muttering in these dayes. First, what became of the

Fathers

Fathers before the Resurre^{iō}n of Christ ? whether they were in *Limbo* (which Bellarmine in his sermons of the Resurrection, takes for a ground, and Rhetorically descants vpon) and many of the Fathers and Scholemen giue way to it: or else enjoy the presence of God, in a degree of happiness, competent to soules separated: as also from the word *Christ*, referred to *Christ raised*, to enquire whether this were done by his owne Power, as *Redeemer*, or else by Gods *Omnipotencie*, helping His *inferioritie*, as a distinct Agent, with that ability that he wanted in himselfe, for such an atchievement. Besides, a doubt might bee also moued concerning the *object rayzed*, whether it were the *person intire*, or *natures diffeuered*; and if so, whether the *Godhead*, or *manhood*? or if the *manhood*, whether the *body only*, or *Soule*, or *both*, or *how*? The *Schoolmen* you know makeworke for such speculations, vpon the 3. of the *sentences*, the 21. distinct, and the 3. part of *Aquinas* the 53. question. The practice whereof we haue in *Abulensis* on the 22. of *Math*. spending at least 24. *disputations* vpon this and the like *curiosities*. And lastly, quarrels might arise, and are pickt, from the words *in resurre^{iō}n*, *from the dead*, what shold bee the *terminus*, or bound, from whence the Soule of *Christ returned*, whether from *Purgatorie*, or the *prison* of the *Patriarches*? (as too many haue ventered to define) or from *Paradice*, or *Hades* of *Blessed Spirits*, as others would haue it; or that his descent was no farther then the *grave*, and the *passion torments*, as a third sort stily defend. But this dayes solemn-

Apocal. 13.8.

1. Cor. 10.

Ioh. 10. 17.

tie,houres compasse, places custome, your expe-
tations, should bee wronged, to bee so enterta-
ined, being content (I trust) to take by the way in
grosse: First, that the *Fathers* before Christ, and
those that follow, like the *Cherubims* within the
vayle, looke vpon the same *Mercy-seat*: For Christ
was the *Lambe* slayne from the beginning of the
World, in Gods immutable purpose, and therefore
takes away the *sinnes* of the *World*, as well before,
as after this *actuall Resurrection*. Brethren, I would
not haue you ignorant (faith our blessed Apostle)
that all our *Fathers* were *under the cloud*, and in the
Sea; and were all baptised vnto *Moses*, in the *cloud*,
and in the *Sea*, and did all eate the same *Spirituall*
meat, and did all drinke the same *Spirituall* *drinke*,
for they dranke of the *Spirituall Rocke* that followed
them, and that *Rock* was *Christ*. Secondly, that the
Person of this *Christ* was rayfed, the *Godhead*
(one with the *Father* and the *Holy Ghost*, and the
same *Actor* in all exterrall effects) reducing, and
conjoyning the soule againe to the body, *I haue*
power to lay downe my life and to take it. Thirdly,
that this returne both of soule and body, was
from the *state of the dead*, by loosing the *fetters* of
death and *Hell*, in which it was *impossible* *hee* *should*
be with holden, *Act* 2.24. This may satisfie for the
present, those that can content themselues to bee
wise with *sobrietie*. My progresse therefore shall
rather touch on these especiali pessages, that con-
cerne the *maine*. First, how this *resurrection* of our
Sauiuour in the old *Testament* was *prefigured* and
fore-prophecied. Then, how manifestly fore-told
by

by *himselfe*, and shrewdly feared by his *persecutors* before his death: Afterward, how vncontrolably witnessed, both on the *present day*, when it was done, as also in the *forty dayes*, wherein hee conuersed with his Disciples, before his *ascension*. For this especially maketh for the setting of our *Faith* in this *grand Article*. This is *opus dei*, the work of the day, which *Satan* cannot endure wee should take due notice of: we are all negligent (beloued) & need remembrancers to mind vs of that which we knowe in the most receiued points of *Christianity*: 'tis to good purpose therefore, though no new thing may bee brought to informe the vnderstanding, to set the meditations notwithstanding on working, to recount with *Selah's* and *Halleluiah's*, *Tehillah's*, and *Tephillah's*, all praises and thanksgiuings for the infinite benefites we haue receiued.

5. And here for the *old Testament*, if the bringing of *Joseph* out of the *pit* and *prison*, *Moses* from among the *flags*; *Samsons* rising at mid-night from the middest of his enemies, and carrying away the gates of *Gaza* on his backe: the quitting of the *three Children* from the *Furnace*, and *Daniel* from the *Lions denne* (which the *Fathers* take as *Types* of the *Resurrection*) should be called in question; I shall proceed more urgently, to demande with *Isaiah*, *Who was he* that came from *Edom* with *died garments*, from *Bosrah*, glorious in his apparel, and trauellung in the *greynes* of his strength? What is meant by his *treading the wine presse alone*; and *staying* all his *payment* with the *blood* of the *trampled*,

trampled, but the victorie of Christ ouer death, and hell, in this day of his Resurrection? This the Father himselfe acknowledgeth, Psalm. 2. 7. *Thou art my beloved Sonne, this day have I begotten thee:* which according to the Apostles comment, Acts 13. 33. is referred not to his Eternall generation, or temporall incarnation, but to this (bodie) of his resurrection. Of the same, the Sonne interprets the being of *Iona* in the Whales belly, Matth. 12. 39. And who knowes not that the holy Ghost by two Apostles, both Saint Peter and Saint Paul, denies that Text in the 16. Psalme, *Thou shalt not leaue my soule in hel, to be properly meane of David*, but principally, (though Typically) of that holy One, who lay not so long buried as to see corruption. Such evidences the old Testament affords vs, which are notwithstanding but *glimses*, and *shadowes*, in comparison of those wee haue in the New; where it is obseruable as a thing extraordinary, that *this article* is cleared more, then any of the rest. That the Disciples might no way doubt of it, hee foretells them in plaine tearmes, Matth. 20. 18. *Behold, we goe up to Ierusalem, and the Sonne of man shalbe betrayed unto the chiefe Priests, and vnto the Scribes, and they shal condemne him to death, & shal deliuer him to the Gentiles to mocke, and to scourge, and to crucifie him, but the third day he shall rise again. And howsoeuer the Iewes tooke advantage of a speech of his to this purpose, Destroy this temple, and in three daies I will raise it vp, Job. 2. 19.* and made it the chiefe ground of their accusation against him, Matth. 26. 61. Yet their importunity with

with *Pilate*, to haue his Sepulchre sealed , and their care to set a watch about it , oftheir owne faction , discouered their more then suspition, that hee might rise againe , as they remembred that it was giuen out when he was aliue , that hee had foretold himselfe. All these assurances before his Passion , make for the certainetie of his Resurrection. But greater evidences follow after, that admit no delusion. If a man should but deale with the fee'd *Ianizaries* of the *High Priests* and *Scribes*, vpon their owne grounds,their owne testimonie were enough to convince them. *His Disciples* (say they) *came by night* , and *stole him away while wee slept*. *Mentita est iniustus sibi*. O the lottishnesse of humane policy, when once it beginnes to tamper against the determiniate counsell of the Almighty ! His *Disciples*, a few , and silly vnarmed men , that were at their wittes ende , to thinke what should become of themselues , a poore sort of scattered *sheep* of a smitten *Shepheard*, that fled from him when hee was yet aliue, would they vpon the suddaine bee so hardy, as to venter their dearest liues , to recover a mangled carcase, in so desperate a piece of service , so unlikely to take effect, so hazardous to the vndertakers , so little beneficiall, if they had successe ? why had they not then attempted to doe it (as *Chrysostome* well obserueth) the first night , before the *Guard* of *Souldiers* was set? for the text is plaine, *Mat.27.62*. It was the next day following his funerall , before the souldiers came , and so long the stone and seale had remained vntouched. To omit the unlikely

Mat.28.13.

Tom. 10.
Hom. 26.

Mat. 27. 52.

likelyhood of *unbinding* him , and leauing the *lin-*
nen clothes behinde , in a case requiring so much
dispatch ; they are manifestly taken in their owne
tale: For if the *Souldiers* were *asleep*(as they blanch
the matter) *quomodo furtum viderunt?* (sayeth
Rhemigius out of *Saint Augustine*) how could they
witnesse that his Disciples stole him ? But if they
were waking and saw it , what letted them to hind-
er it , and apprehend the attempters ? No : if
they had made enquiry , and desired to be rightly
informed , many in *Jerusalem* would haue told
them of *opening* of other *graues* besides this , for
company , and that of knowne and *holy Saints* ,
long before that time buried , and their bodily ap-
pearing vnto divers , to shew there was some-
what more then the theft of a few poore *fishermen* ,
which was accompanied with the strangenesse
of so great a *miracle*. All which circumstances
notwithstanding , might bee spared in regard of
the *proofes* that *followe* , which doubtlesse are so
distinctly registered by the Penmen of the *Holy*
Ghost , not to be taken in *grosse* , but *particularly*
considered , for the stirring vp of our faith and
devotions.

6. Some later Divines , for order and *memory* ,
ranke them into *Apparitions* , and *Testimonies*. His
appearances afore his Resurrection were either the
same day it was done , or in the *forty dayes* follow-
ing , before his Ascention. The same day , wee read
that he appeared *five times* . To *Mary Magdalen* ,
out of whom hee had cast seuen Divels , making
so notorious a *Convert* , the first *Evangelist* of his
Resur-

Resurrection, Mar. 16. 19. To *her* againe, and the other *Mary*, admitting them then to touch his feete, and worship, and to carry newes thereof to the Disciples, Math. 28. 9. Thirdly, to *Cleophas* and his fellow, as they were going to *Emmaus*, instructing them first as a stranger in this very point, and afterward, discouering himselfe in breaking of bread, Luk. 24. Fourthly, to *Cephas* or *Peter* alone, as you haue in the fift verse before my text, And last of al^l to all the *Disciples*, (*Thomas* only wanting) where they were assembled together, the doores being shut, shewing them his hands, and his side, for their more assurance; that it was no delusion; and taking them so together, that if one would not trust his owne eyes, he might bee confirmed by his fellowes, who saw it as well as himselfe, John 20. 19. So speedily, the very same day, with such evidence, so often, was the *Article* of the Resurrection confirmed. In the *forty* daies after, we haue *sixe* of the like *appearances*. To the *Apostles*, (and *Thomas* being among them) eight daies after, whose *doubting* gaue occasion for the farther instruction of all, John. 20. 27. To *Peter* and *six* more of the *Disciples*, as they were a fishing at the sea of *Tiberias*, John 21. 2. To *James*, (as some conjecture) for the strengthening him against his *martyrdome*, being the first of the *Apostles* that was to suffer, Acts. 12. To the eleven *Disciples* vpon a mountaine in *Galilee*, to make good that he had promised by the *women*, Matt. 28. To more then *five hundred* brethren at once, mentioned here by our *Apostle*. And to all those last.

last of all, that were present at his ascension, from the mount of Olives, Actes 1. To which eleuen Apparitions, before his Ascension, if wee ad that to Saint Paul Actes 9. it will make vp the full dozen or lury, to quicke our cause, and cast opposers. But if apparitions shold seeme to any too subject to counterfeiting, we have a cloud of witnessesse besides to confirme it. From heaven, of Angels, *Hee is risen, hee is not here, satisfie your owne eyes, come see the place where the Lord lay,* Matth. 28. From women in earth, who were vnlike in such a case to vent a gull, because they scaree beleued it themselves. *They haue taken away* (saith Mary Magdalene, who little thought of his rising) *the Lord out of the sepulchre, and I know not where they haue laid him,* Iohn 20. From the Disciples, who had eyes now vpon them, to trippethem for tayling in the least circumstance: whereupon they esteemed the first relation of the women, as idle tales, before experience had taught them that the Lord was risen indeed, and had appeared to Simon, Luk. 24. 34. These things were so fisted, so evident, so manifest on all hands beyond exception, that impudency it selfe might stand amazed, not daring in any sort to dilavow it. It was made apparent to Jewes and Gentiles of both professions, to Disciples and Souldiers, Clergy and Laity, to men and women, both sexes were satisfied, in the Evening and Morning no time excluded. In the garden vpon the way, in the City, at the sea, vpon a mountain in Galley, vpon another, overlooking Ierusalem, within doore, without, no place ever shunned.

shunned. They could not bee deluded by ~~heare~~
 [23] for their eyes saw him, a mist was not cast be-
 fore their eyes, for their ~~ear~~ heard him. As ~~silence~~
 as might be he came to their smelling. (if ~~such~~ ho-
 lence were fit to discerne in such a case) for he
 breathed vpon them, they beheld him eat and
 drinke with them, of such meat as was by ~~miracle~~
 provided for them; wherein ~~such~~ might haue his
 portion in the discouery. But more then all the
 rest, he shewed them his ~~hands~~ and his ~~feet~~, told
 them, that a ~~spirit~~ could not haue ~~flesh~~ and ~~boners~~,
 as he had; wished them to handle him, caused
 Thomas to thrust his ~~hand~~ into the ~~wound~~ in his
 side, for his owne and the fuller satisfaction of
 them all. It were strange therefore that ~~touching~~,
 and ~~handling~~, the sense of feeling so often, so freely,
 by so many admitted, to make ~~experience~~ about
 it's proper object, should in so maine a point bee
 deluded. Out of all which ~~premises~~ you see the
 Apostles ~~confusion~~, and the ground of our faith
 interred in the very words as my text hath it: *Now
 is Christ risen from the dead* [which I haue labou-
 red so fully to declare, nor so much to convince
 opposers, as to confirme the weake ~~believers~~.

7. For here I make no doubt (B.) but all good
 Christians will bee forward for application to
 themselves. Some vpon the consideration of
 Satans absolute overthrow, ~~hells~~ harrowing,
 deathes swallowing vp in victory, will follow the
 conquerours triumphs, with their heaviest ac-
 clamations. Others in a sort deighted, with the
 meditation of his former ~~pas~~sim, will now cheere

Luke. 20.22.

Luke. 24.29.

Psalme 7.5.

up their thoughts in this glorious amends; As the *Israelites* for their escape from *Pharoah*, *Deborah* for the defeating of *Sisera*, the *Israelitish women* for the overthrow of *Goliath*, expressed their exceeding joyfull *seafongs*, and thankes-givings: Much more every one in this case, should turne sacred *Poetr*, and make holy *Anthems*, to their owne soules, and *consciencies*, to celebrate the solemnity of this *Perfentity*. O what joy must it needs be to a *good heart*, to recouer, that when the *Devill* and his *complices* had spit all their venome, against the only meane of our *Redemption*, when they had (as they supposed) taken the *Lion* in a *nappe*, delivered him to the *Laylour Death*, (if I may so speake) without *bayle* and *mainprise*, shackled him sure with *bolts* and *seale*, for ever stirring to disturbe them againe; That then the *Lord* awaked *as one out of sleepe*, and like as a *Giant* refreshed with *wine*! He smote his *enemies* in the *binder parts*, & put them to a *perpetuall shame*. Then the *huge Stone* was *rolled away*, the *Seales* *broken*, the *Guard* *frighted*, the *whole plot* *spoyled*. What ayled thee, O thou *Earth*, that thou so *tremblest*, and thou *Stone*, that thou wast so *driven* *backe*? yee *Souldiers*, that yee fled like *cowards*, and yee *graves* of the *Saints*; that yee could not *keepe* in your *dead*? It was the *Lord* that *returned* from the *slaughter*, leading *captivity captive*, and now hatting *dranke* of the *brooke* in the *way*, lifted vp his head to be *Ruler* in the *midst* of his *enemies*. Long was it before his dearest *Followers*, could bee possessed with this truth, but ha-

uing

uing once the hynt, how their hearts burned within them to impart it to others. *Mary ranne to bring the Disciples word: Peter and John ranne to see whether it were truth or no.* The two Disciples could not rest in *Emmaus*, (howsoever like to be benighted,) but backe they must the same houre to *Jerusalem*, to acquaint their fellowes what had befallen them in their walkie: Their fellowes prevented them with the same newes, before they could haue time to speake. Amongst all which congregations, no doubt but the blessed *Virgin* his mother bare the most affectionate part, which notwithstanding is no where here mentioned: to shew, that this spirituall Iubile was beyond the taking notice of the neerest earthly relation. No(B.) we need not faine the *Suns dancing*, or *Hermes vision*, or *Paschafinus* holy well that was filled of his owne accord every *Easter day*, or the annuall rising, as vpon this day, of certaine bodies of *Martyrs*, in the lands of *Egypt*, which some frivilously maintained, to amplifie the glory of this Resurrection. *Aquinas* giueth fve reasons of it: The commendations of Gods *Instice*, which was to recompence so great *humiliation* with the like *exaltation*: the strengthening of our *faith*: the assurance of our *hope*: the reforming of our *lives*: the complement of our *Salvation*. Hee might haue added for a sixt out of the blessed *Apostle*, His mightily declaring himselfe to bee the *Sonne of God*. *Roiii. 1.* But all these are in a manner comprised in the part of my text that followeth, being the effect and fruit of Christis Resurrecion;

Mat. 28. 8.

Ioh. 20. 3.
Luk. 24. 33.

Luk. 24. 34.

P. 3. q. 53. art. 2

surrection; which succeedeth now in this place to be likewise discussed.

8. And become the first fruits of them that slept. I cannot more fitly enter upon this second part of my text, then with the words of the Psalmist, When the Lord turned again the captivity of Zion, when were we like unto them that dreame: As old Jacob at the relation of his sonne Iosephs being aliue, Gen. 45. the newes was beyond expectation so good, that he tooke it for a dreame, rather then a true narration. Then was our mouth filled with laughter, and our tongue with joy. Then said they among the heathen, The Lord hath done great things for them, yea the Lord hath done great things for us already, whereof wee reioyce. The ground whereof is this, whereof I am now to speake: Christ is risen from the dead, and is become the first fruits of them that slept. Also made, become, not in acceptation only, in regard of Gods mercy in admitting his sufferings for our sinnes, but by degrees also, in satisfying the Justice of God the Father, and paying the utmost farthing, wherein mankinde had runne into arrerages. Become the first fruits. Like vnto that is the old Testament sanctifying all the after-harvest, not of all without a difference, lying vnder death's custody, but of them that slept, in expectation of him before this Resurrection, & those that follow, who shall awake by vertue thereof, & as mechers, follow the Head. Our bones lay scattered before the pit (faith David) like as when one breaketh them beneath wood vpon the earth. And now, Sonne of man, thinkest thou that these bones can live?

Leu. 23.

Rom. 11.

Psal. 141.8.

Ezech. 37.3.

I haue warrant to prophecy vpon them that they shall liue, and to make good what I say, out of this ground of our Apostle: *Christ is risen from the dead, and by vertue of this resurrection they shall surely liue.* You know (B.) by that which hath beene spoken, the *antecedent* being cleared, that *Christ is risen againe, the consequent* might be called in question, (& is by *Faustus Socinus*) how thence it should follow, that wee shall also bee raised? This the Apostle wisely foresaw, and therefore maketh it good, by three invincible arguments. Two are couched in these few words, *Hee is become the first fruits of them that slept.* As the first fruits are accepted, so the whole masse speedeth, and those only that *sleepe*, shall haue a time to awake. The *head* aboue the water, the *members* can never bee drowned. The third argument in the two next verses following, is of like force: *As by man came death, so by man came the resurrection, and if in Adam mans nature offending, became the prisoner of death: why in the same restored by the Son of God, that assumed it to that purpose, should not all in the like sort be made aliue?* It is true that some bodily rose againe before this *Resurrection of Christ*, as in the old *Testament*, the *widowes sonne of Sarepta* raised by *Elias*, the *Sunamites son* by *Elisha*, and another also at the *touch* of the same Prophets *bones* in the *Sepulcher*, long after he was *buryed*: as also in the *New*, the *Centurions daughter*, the *widow's sonne of Naim*, putrified *Lazarus*, the brother of *Martha* and *Mary*: But the case betweene their *Resurrection* and *Christ's*, is much different.

*De Christo
servat. p. 2.
cap. 3.*

First, in the *Effect*, these rose not to live immortally, but to die againe, as the Schoolemen giue the reason. Secondly, in the *efficient*, Christ rose by his *owne* victorious power, but these by vertue of *this Resurrection of Christ*, as our reformed Writers more fully have declared.

9. The order in which this shall come to passe, and *how the dead shall bee raised*, what *difference* there shall bee betwene these *corruptible carcases of ours*, and the same refined by *this Resurrection*, how in the *Resurrection*, one starre shall differ from another in *glory*, and what shall become of those that are found *living* vpon the earth, at the *Lords coming*, is fully added by our *Apostle*, in that which followeth my text, but without the compass of my intended scope. These texts sufficiently illustrate the point I haue now in hand. Christ is the *beginning*, the *first borne*, Colos. i. 18. the *first begotten* of the *dead*, Apoca. i. 5. The *fayth* in whose *Resurrection* shall saue vs, Rom. 10. 9. And therefore if wee beleeue, that *Iesus died, and rose againe, even so them also which sleep in Iesus, will God bring with him*. Which conclusion is in the words of the *Apostle*, i. Thes. 4. 14. And this he so insisteth vpon in all his trialls, as though the *Credo of a Christian* had consisted of no more articles. In his toising betwene the *Pharisees & Sadduces*, Men and brethren (saith he) *I am a Pharisee, the sonne of a Pharisee, of the hope & Resurrection of the dead I am called in question*, Act. 23. 6. After before *Felix the Governor*, I haue hope towards *God*, which they themselves allow, that *there*

there shall bee a resurrection of the dead both of iust and uniuersit, Act.24.16. before Festus and Agrippa, Why shold it bee thought a thing incredible with you, that God shold raise the dead? Chap.26. 6. And hauing therefore obtained helpe of God, I continue this witnesing both to small and great, saying none other things then these which Moses and the Prophets did say shold come, that Christ shold suffer, and that hee shold be the first that shold rise againe, and shold shew light vnto the people and to the Gentiles, verse 22. 23. Hee had reference no doubt to that of Iсаiah: Thy dead men shall live, together with my dead body shall they rise: awake & sing, yee that dwell in dust, for thy dew is as the dew of heards, and the earth shall cast forth her dead, Ch. 26.19. But what seeke we a surer discharge, then the Master himselfe of this first fruits Office affords vs, I am the Resurrection, and the life: Hee that belieueth in me, though hee were dead, yet shall he live? Ioh.11.25.

10. For farther amplifying of this point, I will not spend much time, to take notice of the ancient heresies concerning it, reduced to fife heads, and refuted by *Alphonsus de Castro*. The first (granting the soules immortality) denied onely the bodies restoring, as *Simon Magus*, and his adherents, the *Ophytes*, *Valentinians* and *Caropocratians*. The second, admitting the Resurrection of the body, imagined it to bee so altered, and turned to a *Spirit*, that it could not bee said to be the same. To refute this fancy, wherewith *Eusebius Bishop of Constantinople* much troubled the

Pascal. 2.

Church, *Gregorius* (before hee had the title of Great or Pope) made a journey thither from *Rome*, and handled the matter so wisely before *Tiberius* the Emperour, that *Eutychus*'s book *de Resurrectiōne* was adjudged to the fire. A fit dispatch also for the Divellish pamphlets of *Ostrodius* and his *damnabiliſſe aſſociates*, which now in this Sunneſhine of the Gofpell, (among diuers farre worse) ſet a-broach the ſame opinion. And the Arminians (as the world feeth) are too ready to take after them. The third heretie is laid to the charge of *Origen* by *Theophilus Alexandrinus*, aſtough hee ſhould hold the *Resurrection of the Bodie* with ſuſh a clause, that after it had riſen once, and ſo flouriſhed for certaine ages, it ſhould againe bee diſſolued, and brought to nothing: but *Epiphanius* cleaſeth *Origen* for this, burthening him with the flatte deniall of the *Resurrection of the body*. In regard whereof, *Alphonsus* will credit neither of the relators, because their testimonies (faith hee) concerning *Origen*, doe not agree. As little heede is to bee giuen to the imputations of *Guido Carmelitanus* againſt the Arminians, putting on them, that they hold Christ *reſe* vpon the *Saturday*, which *Alphonsus* makes the fourth Heretie. For who findes not by *Fryer Waldensis*, and *Widdiford*, againſt *Wickliffe*, *Peter Cluniacensis*, againſt the *Petrabrusians*, *Bernard of Lutzenburg* and others, againſt the *Waldenses*, what ſmall truſt is to be giuen to ſuſh relators, when the Authors cannot be had, to ſpeake for themſelues? Laſt of all, there wanted nothoſe who affirme, that in

the

the Resurrection no women should bee found, but all then should bee turned into men; abusing that place of the *Apotle*, *Ephes. 4. 13.* of the growing of al vnto a perfect man, vnto the measure of the fulnesse of the stature of Christ. But *Saint Augustine* elegantly refutes them *Decivitate Dei*, lib. 22. cap. 17. interpreting man in that place to include, as *homo*, both *sexes*, and wittily concluding out of the 22. of *Matthew*, where our Saviour tellvs, that in the *Resurrection* they neither marry, nor are given in marriage: erunt ergo qui vel nubere h[ab]e[nt] solent, vel ducere uxores, sed ibi hoc non faciunt. Therefore shall then (saith he) bee the parties which on earth were married, or marriageable, but there they shall bee freed (as the *Angels*) from any such relations of *man* and *wife*. Now partly to give some satisfaction to curious demanders, but more I thinke out of their itching *humours*, to make worke for their wit; the *Schoolemen* haue presumed to define of the qualities of those that shall rise againe, of their *stature, age, place, appearance, crownes, and coronets*, more then our *Apotle*, after his returne from the *third heaven*, ever thought fit to acquaint vs with. To better purpose a great deale the *Fathers* presseth this point; *Iustine Martyr, Athenagoras, & Tertulian*, to cōvince the *Gentiles, Irenaeus, Ephrem, and Augustine*, to stop the mouthes of *Heretikes, Gregory Nissene, Chrysostome, Cyprian, and Ambrose*, labour especially in a *concionatory* and *Parantickall* kinde of straine (wherein they were excellent) to settle the conscience, perswade the will, and strongly

to worke vpon the affection. Saint Hierome binds himselfe against the particular errours of *John, Bishop of Ierusalem*: *Damascer* the Greeke master of the *Sentences*, is full of collections out of the *Ancients*. *Lactantius*, *Prudentius*, *Hilarie* and *Paulinus*, tooke a delight to hallow their *divine straine* ih Poetrie with so sacred a subject. *Sedulus* thought it not enough to intitle the memorabile *Story* of the Bible, which he had comprised in verse in foure bookes, *Opus Paschale*, *Easter worke*: but needes hee must repeate the same againe in *prose* vnder the same title; which the last *Bibliotheca Patrum* hath now also taken in, from the Library of *Peter Pitheus*. The time allotted will scarce giue leaue, to point but at the scope of each of them. They never thought this doctrine of the *Resurrection* enough repeated, or suffici-ently taught, or learned. Their Philosophicall answeres out of the grounds of the *Physickes*, to shew the *possibilitie* of it, their *reasons* borrowed from the *Ethicke*s, to proue how it stands with *conveniency* and *justice*, and their excellent *similituades* of the *Phænix*, *corne*, the *rising* of the *Sunne* after his *setting*, and the like to illustrate the same, are testimonies of their extraordinary learning, paynes, and piety, and patternes for vs to follow, in the due consideration offo Sacred a *Mystery*.

11. But alas (B.) our thoughts (for the most part) are taken vp with other matters: the commonnesse of this great treasure, makerh vs all to vnder-value it; wee can talke of it vpon occasion,

acknowledge it to bee an especiall *Article* of our *Creede*, brand with the deserued note of *Infidell*, him that in any sort should *question* it: and yet come too short (God wot) in the due esteeme of our *Saviours* conquest of death, the primarie and meritorious cause of it, or of the vertue of the *first fruits*, whereby the whole *masse* is hallowed, or the happy condition of those, who are not *dead*, but *sleep*, and reposid in their graues, as in a bed, at the voyce of the last *Trumpe* to awake againe. Surely our *Apostle* accounted all things but *drosse* and *dung*, in regard of this Knowledge of *Christ*, and the power of his *Resurrection*, Philipp.3.10. But our aversnesse, and neglect is such in this behalfe, that I feare me, such *spiritual themes* are least studied vpon, and the Apostles price of this knowledge, amongst the *wisnes of this age*, held somewhat too deare. The consideration of our Forefathers *devotion*, should set an edge on our *dulnesse*. Good God! what adoe there was betweene the *East* Church, and the *West*, about the precise *time* of this solemnitie? All were for the thing, but the *emulation* was about the time, who in every circumstance should be most *exact*. Pope *Victor* and his adherents were for the *Sunday*, in regard that it was the day of the weeke, that our Lord rose from the dead. *Polycarpus* and those of the *East* Church, tyed themselues to the time of the *leuistic Passeon*, which might fall vpon any day of the weeke besides. These pretended *traditions* from *James* and *John*: the other from *Saint Peter* and *Saint Paul*: And when *Irenaeus* and other good

good men that interposed, were not able to take vp the matter, the Councell of *Nice* became so farre *Vmpyre* for the *Sunday*, (as wee finde related by *Athanasius* and *Eusebius*,) and *Constantine* the Emperour, so strongly backed it with his Imperiall letter, (which is yet to shew in *Socrates* and *Theodoret*) that the not-conforming to the *Councils* ordering in that behalfe, was made a branch of the *Quarto-decimanian heresie*. How justly this was done, and vpon what grounds, I censure not, those that desire to bee farther informed in the point, may read what *Hospinian de origine Festorum: Bellarmine in his 3d booke de cultu Sanctorum*, cap. 12. *Morney* in the beginning of his booke of the *mysterie of iniquity*, haue gathered out of the *Ancients*: only I may not omit that which a *Renewred Bishop* of our Church hath farther obserued: Should wee esteeme so highly of *every Lords day*, that it may not be profaned, or (because it is *de iure divino*) by the Church altered? And should *Easter day*, which containeth the *ground* of the *change*, from the *Jewish Sabbath*, to our *Sunday*, the *archetype* (as he calls it) or the *prototype* of all *Sundays* in the *yeere*, bee in any sort scantled of its due *celebration*? What should I speake of the *Cycli Paschales*, or the *golden number*, sent by the *Alexandrians* to the *Romans*, as a rare invention in *golden letters*, for a *directive Calender*, to find out the true *seat of Easter*, when *Hippolitus* the *Martyrs Prime* (for now we so commonly call it) was found *er-
roneous*? *Dionysius* (also a *Martyr*) and *Bishop of Alexandria*, was ready to mend it; and as farther pro-

processe of time discouered any sensible difference, there wanted not care and study to set all right againe: so *Eusebius* corrected *Dionysius*; *Theophilus* of *Alexandria*, *Eusebius*; *Prosper*, *Theophilus*; *Victor* of *Aquitaine*, *Prosper*; *Victor Capuanus*, and *Dionysius Exiguus*, the former *Victor*. And when about the yeare 454. neere vpon the *Council of Calcedon*, *Easter* fell so high in *Apriall*, that that they doubted they were in the wrong, what adoe keepes *Leo* in his Epistles to *Paschasius* of *Lilibaum* in *Sicily*, to *Julian* Bishop of the Ile of *Caos*, to the *Emperour Martinian* himselfe, and his wife *Eudoxia*, to solicit *Proterus*, Bishop of *Alexandria*, to set all right againe. Where I enquire not why the *Ropes infallibility* should not serue him to keepe a true account in Ecclesiasticall matters, as well as others? The like thing fell out in *Saint Ambrose's dayes*, and likewise in the time of *Innocent the first*. Vpon which occasion, we haue that *Fathers 83. Epistle*, to the *BB. of Amilia*, and *Innocent's letter to Aurelius*, Bishop of *Carthage*, intreating him to call a *Synode*, that the matter might be more fully bated. So highly they valued this times solemnity, in regard of the *first fruits* consecrated in Christ's *Resurrection*, that they held the sayling in the smallest circumstance, a note of ingratitude, and a kinde of *saucileage*. To prevent therefore such inconveniences in *calculation*, the taske at length was laydon on those of *Alexandria*, as held the best *Mathematicians* after *Proterius* time. And hence we haue the *Paschales*, as yearly *Almanakes* sent abroad by them, to infatuate all other

other Churches, and mainetaine vniformitie. *En-*
sebius mentioneth some of these Epistles, sent first
by *Dionysius* even vnder the persecution. Three
of that kinde are now extant vnder the name of
Theophilus Alexandrinus, translated into Latine
by Saint Hierome, and lastly reprinted in the last
Bibliotheca Patrum at Colen, containing, besides
the evidence of the custome of keeping *Easter*, mat-
ter well worth the reading. And to intimate that
onely, which time will not suffer mee farther to
enlarge, a man shall hardly turne ouer the *An-*
cients, but euer and anon hee shall fall vpon
Sermons, or *Homilies* for *Easter*, questions
and answers concerning the exact forme of keep-
ing *Easter*: *Hymnes* and *Anthems* composed
for the celebration of *Easter*: Facts of greatest
consequence referued, as Baptizing of the
Catechumeni, *Absoluing* of the *Excommuni-*
cated, *Receiving* of the *Lords Supper*, in most so-
lemnre manner; and all for the honour of this
great Day. The feast of *first fruits*, this *rosh*
hasbanah, (containing many mysteries, besides
common solemnities) this holy time of *Easter*:
It is strange, to obserue how many bookees wee
 finde written together, by the most devout men,
even in times of persecution, by *Anatolius Bishop*
of *Laodicea*, *Theophylus*, of *Casarea*, *Baccillus*, of
Corinth, *Melito*, of *Sardis*, *Irenaeus*, of *Lions*, *Hypo-*
litus, the *Martyr*, and the great *Doctour Clemens*
Alexandrinus; and all for the due maintaining
of this custome of keeping *Easter*. *Chrysostome* de-
posed, and *Athanasius* wanting a fit place, would
needs

needs notwithstanding keepe *Easter*: the one, in a spacious roome built for the publike Baths of *Constantinople*; the other, in a *Church* at *Alexandria* not consecrated: So hainous a matter they thought it to neglect the due obseruing of *Easter*.

12 And to come at length to our owne selues, and customes, derived from sacred antiquity, what meanes our preparation by a Lent-fast, the solemne repetition of their *Easter Sermons*, rather then any other, the extraordinary concourse to the *Lords supper*, at this time of the yeere especially, but to draw vs by all circumstancess, to reckon with him for our *Easter duties*, that hath so effectually payed our *first fruits* for vs, at this holy time of *Easter*? What these duties are, our Apostle elsewhere sheweth. As Christ was raised vp by the Glory of the *Father*, so wee also should walke in newnesse of life. And if wee bee risen with Christ, why seeke we not those things which are above? *Col. 3.1.* Our dulnesse in our *vocations*, deadnesse in our *devotions*, saintnesse at the approach of death, and the graue, are arguments that these *Resurrection Sermons* cannot be too often repeated. Wherefore, brethren, be ye festedfast and immoveable, alwaies abounding in this worke of the *Lord*, for as much as you know that your *labour* is not in vaine in the *Lord*. For what crosse or temptation can amaze a Christian soule, that can make but the true vse of this short text, *Christ is risen againe, and become the first fruits of them that slept*? Turne such a man to fight with beasts, after the manner

Rom. 6.4.

of

Iob. 19.

of men; present before him the stake or torture, the assurance of his restoring by the *Resurrection*, is a *superfcedas* to him in all his trials. Vpon this af- fiance he will professe with old *Ignatius*, that it belongeth to Gods wheate, to be ground with beasts teeth: he will resolute, with Saint *Laurence* on the Gridiron, offer both fides to bee broyled. In losses, in sicknesse, in disgraces, in all assaults of Saran, in the pangs of death, hee will bee alwaies repeating with Iob, *I know that my redeemer liueth, and that he shall stand at the latter day upon the earth, and though after my skin, wormes destroy this body, yet in my flesh shall I see God.* Last of all, in the death of our parents, and children, brethren, sisters, or friends, or any other, who are neere and deare vnto vs, what comfort so present as this, so surely grounded, so fit to be applyed, That *Christ is risen from the dead*, hath satisfied the vtmost far- shing, hath broken vp the prison, turned the deash of the faithfull into a sleepe, out of which, by ver- tue of his *Resurrection*, they are to awake againe, vnto a farre more happy estate. Seeing there- fore that Christ our *Passcover* hath beene thus sacrificed for vs, and payed the *first fruits* whereby wee are restored, and reconciled to God the Fa- ther, let vs keepe this *feast not with old leaven*, neither with the leauen of malice and wickednes, nor dicing, nor absurd dancing, or ridiculous legend- preaching to make the people laugh, which *Du- rand* and *Beleth* commend in their *popish Bishops*, as *Hospinian* at large declareth, but with the vn- leauened bread of *sincerity* and *truth*: This is the day

day which the Lord hath made, let vs *rejoyce and be glad in it*, Let our hearts *dance for joy*, and in our songs let vs praise him. Tell it out among the heathen, and when our children or Iuniors shall aske, what meane these *solemnities* at this time that the Church is so carefull to obserue, before any other; let vs amply relate vnto them, how we were vtterly lost in *Adam*, and became the *prisoners of sinne, death and hell*: but now is Christ *risen againe, the first fruits* of them that sleepe, for their everlasting recovery; the benefit whereof, by no triumphs, laud, and thankesgiving, can bee sufficiently expressed. O thou therefore that of *stones* canst raise vp children vnto *Abraham*, and reviued'st *Lazarus* when hee stanke in his graue, make our dead hearts sensible of the vertue of thy *Resurrection*, that secondeing thy *first fruits* with a serious awaking to righteousness, wee may triumphantly meeet death in the face with this happy *emulator*, *O death, where is thy sting? o graue where is thy victory?* Heare vs o Lord, for his sake, who died for our sinnes, and rose againe for our justification: to whom with thee and the blessed *Spirit*, be all praise and glory both now and ever. Amen.

Gowries Conspiracie.

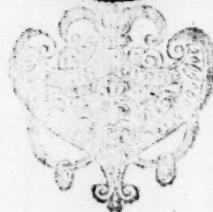
A
SERMON
PREACHED AT
St MARIES IN OXFORD,
the fifth of August.

By JOHN PRIDEAVX, Doctor of
Divinity, *Regius Professor, and Rector*
of Exeter Colledge.



OXFORD,
Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

LIBRARY OF
THE BRITISH MUSEUM
LONDON



GO VVRIES CONSPI- RACIE.

2. SAM. 20. 1.

And there happened to be there a man of Belial, whose name was Sheba, the sonne of Bichri, a Beniamite, and hee blew a trumpet, and said, Wee haue no part in David, neither haue wee inheritance in the sonne of Ishai: Every man to his tents, O Israel.

Here is no state so settled vnder the Sunne, but subiect it is to manifold alterations. St. Ambrose giues the reaon in his sixt booke and 39. Epistle, because true Rest and security keepe their residence in heauen onely, and not here on earth; and therefore (as Saint Augustine writes to Celestinus in his 63. Epistle) in this world are not any way to bee expected. If any might presume to speed better then others, Kings might

Gowries Conspiracy.

plead their Prerogatiue: but being in the same ship with their inferiours, they are forced to runne the hazard of the same tempests. So generally that old verse falleth out to be true,

Interdum pax est, pacis fiducia nunquam.

Above many others, a man would haue thought *King David*, a King of Gods owne making, a man after his owne heart, so beloved at home, so feared abroad, so compassed on every side with inward and outward blessings, had at length beene sufficiently guarded from any extraordinary attempts of *traitours* or *treason*. Hee had so miraculously escaped *Saul*, subdued the *Philistins*, recovered *Ierusalem* from the obstinate *Iebusites*, the finger of God appeared in all his actions, and victories, he wanted nor friends, and kindred, his *Captaines* and *Souldiers* were terrible, his sonnes many and towardly, his treasure boundlesse, and his owne valour and experience famous amongst his subiects and borderers, so that *desperatenesse* it selfe might haue trembled to haue giuen him the onset. Yet the text here sheweth, that as the best men haue their faults, so Gods dearest children want not their crosses. In the matter of *Uriah*, *David* in three respects had beene scandalously to blame, in *murder*, *adultery*, and the vnder-hand *betraying* of a poore Innocent. The first whereof, God repayed by the murder of his owne sonne *Amnon*, and the death of the childe begotten in *adultery*. The second, by the deflowring first of his daughter *Tamar*, by her owne brother, and then

then of his owne wiues, by his incestuous son *Ab-salom*; whom as he raised out of his own bowels to turne traytors against him, (as appeareth in the five former chapters) so here he ordereth the malice of Sheba to rayse another commotion, justly punishing sinne by sinne, and working his owne ends, by such perverse instruments. The brand therefore of *Ab-salom* is lcaroe here quenched, whe Sheba steps forth to blow new coales of rebellion, Of which treacherous attempt of a disloyall & false hearted subject, against his most religious & lawfull Soneraignt, I haue taken in hand vpon this day and occasion, especially to treat of.

2. Where not to burden your attentions with vnnecessary curiosities, obserue, I beseech you, with me in the generall

The occasion given by a contention betweene the Israellites, and the men of Iuda, in the former Chapter, and here accidentally embrac'd by a treacherous disposition. And there happened to be there

The traytour lively deciphered in his colours, a man of Belial, whose name was Sheba, the sonne of Bichri, a Beniamite.

3. The treason it selfe, first, confusedly, breaking out in the doubtfull sound of a Trumpet: And be blow a Trumpet. Secondly, distinctly vttered in expresse

These three circumstan-

rebellious seruantes: & hee said, We
desirous to haue me part in Davids yonder bane
but in distroying me inheritance in the son of Ishaie,
am adiudicablie Every man to his toies, O Israel.

The occasion, advantagious, the traytour, malici-
ous, the treason, perilous: As the occasion vn-
expectedly, drawes on the traytour, so the traytour
violently sees on foot the treason. Whence wee
may easly gather, the danger of occasions, the an-
courage of disloyalty, and the unconstant teny of an
incensed multitude. And for memory we may thus
concrest it: When occasion is offered, (howsever
they otherwise striue to appare good subjects)
traytours will be ever ready to vent their treasons.
Of all which, whiles I shall plaineley discourse ac-
cording to my tumultuous prouision, I trust, my
occasions shall prouide mee from those sinister
censures which passe upon matters without due
notice, as, circumstancials. But bee the manner of
propounding takenes, it may bee: the doctrine
(Charters) will not bee gaine said, being occa-
sioned by this dayes celebration, against Traytours
and Treasons, of which my Texte containeth a no-
table example, with the occasion intimated in the
first words, *et uoluntatis horae*.

1.3. [And where happened to bestre.] *Causa*, saith
Iunius, with the Chaldey paraphrase. *Accidit*,
saith *Castalia*. *Forte fortuna*, saith *Vatibus*. The
Greeches haue a double rendering, *improbus*, cal-
led *honestas* it were by chance, (as some would
have it) which others expresse by *arbitrio*, occur-
rin, as being an adventure, which was occa-
sionally

sionally met with. Whether this *Sheba* were a party in *Absaloms* rebellion, and then came in with *Amasa*, vpon the ouerthrowe in the wood of *Ephraim*, or that afterward hee thrust in among the tenne Tribes at *Gilgal*, to congratulate the Kings vittorie, to conduct him backe with honour vnto *Jerusalem*; the Text expresseth not, and I hunt not after conjectures. Once this is manifest, that here hee was; for so runne the words in the originall נֶבֶל אֲבָלֵבֶל evenis, vel casu erat, there he happened to be (as *Arias Montanus* with *Pagnine* expresseth it word for word) which intimates, that his *being there* was merely accidentall. And howsoeuer Saint *Augustine* mislike in his writings, the name of chance, and fortune, in regard it might bee offensiu, by a customary heathenish interpretation: Yet the Scripture applied to our capacities: often hath he, forasmuch as things most certaine by Gods disposition and providence, in respect of mans circumspetion, may be termed *casuall*. God (out of doubt) here had a purpose, (as *Brentius* and *Peter Martyr* well obserue) either to make a further triall of *Davids* fayth and patience; or to curbe him from being too presumptuous vpon the strange recovery of his state, and Kingdome; or to lesson him in the variable fickleesse of a wavering multitude; and teach him to depend wholly on him, and none other. As on the other side who seeth not, that *Sheba*s inveterate malice was ordred to be dis-ordred, and punished, by such a publike attempt, and shame? Howsoeuer this we may build vpon

by the coaction of these words, with the latter end of the former Chapter, that the heate betweene *Israel* and *Inda*, who should seeme most officious to their King, gave the *bias* to a false-hearted *raytours*, to rayse a new rebellion. Whence I inferre, *That hypocriticall raytours watch their times, and are readie to vent their villanie, upon the least advantage.* *Constituted with too much*
 in 4. *So Cain lets vpon his brother Abel, when hee had seuered him from his parents, and they two were alone in the field together, Genesis 4.8. Simeon and Levi, brethren in iniquitie, take their time to murder the Simeonites, when they were sore of their Circumcision, Gen. 34. Dalilah knewe well enough, that there was no shauing of Sampson, till he was throughly lulled asleepe, Judg. 14. But the most vnaturall treason that a man in this kinde shall ever light on, was that of Adramelch and Sharezar, Senacheribs sonnes, who tooke the vantage of their father at his Devotions, in the house of *Nisroch* his God: the story is set downe at Kings 19. 37. Where in stead of the word *וְאֶתְבָּבָי* sonnes, in the originall, we finde the *vowels* set in the Text (which is somewhat strange to that tongue) without their *consonants*. Perchance to insinuate closely, that so many circum-
 stances, concurring otherwise, for the aggravating of the offence, as subiects to lay violent hands on a King, and that in the Temple, and that at his *devotions*, to adde further, that it was done by his *owne sonnes*, howsover it be more *wasall* then the blood of Abel, yet the manner of setting it*

downe, should shew it also to bee *scelus infandum*, a wickednesse too monstrous to be fully express. And yet wee neede not goefarre, to find the like among the people of God, so farre doth *Satan* prevale with the ambitious humours of *irreligious* *mischreants*. Two sonnes there were, that *David* had, whom bee especially (as it were) *doted* vpon, aboue the rest of his children, *beaurifull Absalom*, and *gallant Adoniah*, and both of these take their vantages (as farre as in them lay) to tumble their aged *Father* downe from his *throne*, and *bury* him aline, to make way for their prodigious, and preposterous purposes. The former, by the peoples favour, which he had gotten by his *hypocritical popularitie*; the latter, by his fathers *feeblenesse*, backing himselfe by the countenance of *violent Joab*, and *disloyall Abiather*. This hard measure reueaed good *King David*, at the hands of those, of whom he best deserued. He saw the *law* of *nature* violated, *conscience* of so hainous a fact contained; his *indulgence* repaid, with monstrous ingratitude, his *tryed valour*, outbraued by his owne subject, who could not bee ignorant of it. But that which touched him *nearest*, was, that in his person, and through his sides, *Religion*, and the name of *God* was *blasphemed* among the heathen: in comparison of which, he held the virulent raylings of damned *Simeon*, too slight to bee taken any notice of. Behold, (faith hee to *Abishai* and the rest of his servants) my sonne, which came forsh of my bowels, seeketh my life; how much more now, may this *Beniamite* doe it? Let him alone, let him curse:

curſe: for the Lord hath bidden him. Thus a broken and contrite heart, ſtanding at the barre of Gods Justice, and daunted at the multitude of it's owne inditements, is willing to put vp anything, in lieu of his owne ſatisfaction. Hee will ſpeake for the diuellish traytour, perſiſting in the height of his villany, *Intreat the young man Absalom gently for my ſake.* He will lament his death, as vnitriendly, and vndeserved, O my ſonne Absalom, my ſonne, my ſonne Absalom, would God I had died for thee, O Absalom, my ſonne, my ſonne! But the Judge of all the World is not ſubjeſt to ſuch paſions, nor ſatisfyed (moſt commonly) in ſuſtra fort, without exemplary pa- niſhment; none ſhall touch his Anointed for evill, but evill ſhall bunt those wicked persons to deſtroy them. That traytour here in my Text, could not be ignorant of this. For if hee had never taken no- tice of Corah's conſpiracy, and the punishment thereroft: Baanah's and Rechab's betraying of Iſhbe- ſheth, and the end of it: Yet Absalom's fact, and judgement, could not bee vndeſtowne vnto him; Every one of the people could haue told him, how miraculously his huge army was deſeated, by a ſmall number, with the loſſe of twenty thou- ſand; how ſtrangely the Wood devoured more peo- ple that day then the ſaord. It muſt needs then be in the mouth of every one, that a ſenſelesſe thicke bough'd Oak performed the part of a good ſubiect, to apprehend the traytour, that his Mule left him to the galloves, who had renounced his allegiance to his King, and Father; that the earth refuſed to receaue him; Heaven, was shut againſt him; none of

of all his *troupe* left to guard him, who had in so high a nature wronged the *Creator* of all, in his *Anointed Vicegerent*. Last of all, I make no doubt, but divers also observed, and spake of the extraordinary hand of God, expressed in *Jonah's* *wistnes*, in the speedy dispatching him, notwithstanding the *Kings* expressie *charge* to the contrary, accompanied with his infamous buriall, in a great *ditch*, or *pit*, like a *carriion*, vnder a heape of *stones*: whereas formerly hee had ambitiously provided a stately monument for that purpose, to wit, a *Pyramis*, or *pillar* in the *Kings* *dale*. Some of which expressie tokens of Gods vengeance against such Rebels, at the least, all joyned together, so lately acted, so freshly bleeding, so notoriously spread abroad and knowne, might have animatid this traytore in my text, from ventring againes so loone, if hee had had the least sparke of grace, or common humanity, or policie in him. But *malice* is *blind*, *desperatenesse* admits not of *discourse*: he must needs on, whom the *divell* violently pusheth: an opportunity was giue, *Sheba's* *false* *heart* was *render*, and must needs take *fire*. Seing he *happned to be there*, when such an occasion *happned to fall out*, he would take advantage to vent his *malice*, whatsoeuer became of it.

5. A lesson first for *Kings*, and *magistrats*, not to rely too much vpon those that are of none, or a suspected religion: For howsoeuer they *live*, & *cry*, *Master*, with *Indias*, or professe they haue *somenhar* to say from *God*, as *Ehud* told *Eglon*, yet they carry a two-edged dagger vnder their rayment, (as there he did,) which is too loole in the scabberd,

(as

Iudg. 3.

Gowries Conspiracy.

(as loabs was) and will bee the readier to strike you vpon any advantage giuen them. Gedaliah was too confident on his owne innocencie , and the loyalty of those that spake him fayre ; wherevpon when hee was truely informed by Iohanan and o-
thers, that *Ismael* the sonne of *Nethaniah*, was suborned by *Baalis* King of *Ammon*, to slay him, hee beleueed them not ; but answered *Iohanan* in anger, *Thou speakest falsely of Ismael*, Ier. 40. and the last verse. But the event prooued it too true ; for his security gaue the advantage, which the traytour taking, performed that most wicked de-
signe ; which made all the miserable remnant of *Israel* to smart for it. In consideration whereof, no doubt, *Zerubbabel*, and the chiefe of the *Fa-
thers* returned from the captivity , tooke afterward a better course, Ezra 4. For when the trea-
cherous enemies of the Church, made a proffer to joyne with them in the reedifying of the Temple : No (say they) *you haue nothing to doe with vs to build a house unto our God*, but wee our-
selues together wil build it to the *Lord God of Israel*. So suspicioius were they , that they who remayne
false-hearted to God , would never proue trusty to his faithfull servants. *David* himselfe in divers
places complaines of such kinde of people, in the
fift and thirtieth Pial. *When they were sicke (faith-
he) I put on sackcloth, and bumbled my selfe with fa-
sting ; I behancked my selfe as though it had beeene my
fiend, or my brother, I went heavily as one that mour-
neth for his mother. But in mine aduersite they re-
joyced, & gathered themselves together, yea, the very
abiects*

Gowries Conspiracy.

11

abjects came together against mee, and that unawares
making mowes at me, & ceased not. In the 41. Psal.
he taketh vp the same theame againe, and display-
eth their hypocrisy: *If he come to see me, he speaketh
vanity, and his heart conceiuth falsehood against
himselfe, and when he commeth forth, he telleth it.*
And this he takes most vnkindely of all in the 55.
Psalme: *For if an open enemy or adversary had dis-
honoured, or magnified himselfe against me, I could
perchance haue borne it, at least hid my selfe frō him:*
but when they that profess religion, and fidelity,
shall proue the vilest miscreants. this is that the
earth will groane to beare; and heauen will not suf-
fer vrevenged. Now if ever there were a genera-
tion of vipers, that vnnaturally make their passage to
light, thorow their *mothers bowels*; out treache-
rous fugitives, and home-bred *Rapists*, may most
justly be esteemed such, whom no *benefits* can
winne, no *allegiance* binde, no *hazard* deterre
from attempting (on the least advantage) the vt-
ter overthrow of their Prince, and Countrey. I
need not to goe beyond sea for instances. Were
they ever quiet in *Queene Elizabeths* daies? or
hath the mercy of our gracious *soveraigne* (whom
God so miraculously hath so often freed from
their villany) wrought in them any remorse of
conscience? No surely. (Beloued,) for seeing the
Pope himselfe hath mounted to this heighth, onely
by such treasonable practices against his owne
Prince and others, when they hold such grounds
in their *Schooles*, that the Pope may loose, & make
vnde the oath of *allegiance* that subiects haue ta-
ken

ken to their lawfull Princes: that vpon a pretence they are faine from the *Church*, and are turned *heretiques*, hee may depose them from their *Thrones*, and dispose their kingdomes to others; that the *excommunicated*, or *deposed*, in such a case, may be lawfully *murdered* by their *subiects*, and the children for ever disinherited, though no way involved in the *Fathers faults*; that such powder-plots vndergone for the sea of *Rome*, are so farre from *treasons*, that they are justly termed *martyrdom*, and often are rewarded with *canonization*, or the like. What hope (I say) may remaine that such, so bred, so taught, so beleeuing, will ever proue Loyal? When they confesse their poore *conformity*, they yeeld for the time, to be for *want* of strength, which shold soone appeare in other colours, if *Sheba's advantage* were once gauen! The more it stands *good subiects* vpon, to bee sollicitous, and watchfull for their Princes safety. *Nets*, and *snares*, and *ginnes*, and *pits*, and *traps*, were not only laid for *David*, but are renewed daily, against such religious Princes, as make conscience to tread in *David's* footsteps. And to what shal we attribute the miraculous escapes of our Religious *Soveraigne*, with the confusione of their enginers? hath there bee ne any *circumstancial* vled extraordinary? or *retyrednesse*, for prevention? or a *guard*, to keepe off? or new law to cut off all such falt-hearted *Shebas*, who may haue to be *amongst us*, to doe a *mischacie*? The world feeth, that with vs it is farre otherwise. It is therefore only *God's* extraordinary *protection*, that hath

hath hitherto freed him from such apparent, and remediless dangers. The Gowries had dispatched him; Watson and his complices had surprised him; the Powderplot had blowne vp him and all his, if this mercy of God onely had not prevented the devils malice, and our security. O then how should this stirre vs vp, to commence our suits to the same Protectour, for the continuance of his favours in this behalfe! For let vs depend vpon vs Beloued as long as there is a Pope, and devill Princes professing the Gospell, shall never bee secured from Gowries and Garnets. Some malecontents will lurke in the throng, among better-affected subiects, who haue swallowed a morrell either of Ambition, with Absaloms, or of revenge with Bigthan, and Tereb, or of conetousnesse, with Iudas, or out of an old grudge; with Sheba will bee houering for their advantage, who cometh now in the next place to bee personally indited, and arraigned by name for a traytour.

6. *A man of Belial, whose name was Sheba, the sonne of Bischri, a Beniamite.* The traytour here is deciphered by foure notable circumstances: First, by the character, or badge of his profession, he was a man of Belial. Secondly, by his proper name, whose name was Sheba. Thirdly, his parage comes in question, *she sonne of Bischri*: and lastly, is mentioned his Tribe, a Beniamite, or (as the originall hath it in the same sense, as Abulensis sheweth) a man of Iemini. That which wee translate to the word, out of the originall, *A man of Belial*, *Iunius* renders *Nequam*: *Castilio*, *improbus*; others with Saint

Iemini &
Beniamin id
fuit: vel sal-
tem, Iemini e-
rat magnum
Principes tater
Beniamitis:
Abulen.

Saint Ierome, *Vix sine iugo discipline, an Apostata,* that would not conforme himselte to any good order: With which accordthe Greeke; *μεγαντος*, say the 72. *and 1000.* say others: all which joynted together, scarce expresse the thing, hee being a *lewd, ungodly, dissolute, pestilent sonne of the Deuill,* which could *endure no law, or to live within any compasse,* brother to *Elie's sonnes, 1. Sam. 2.* which are thus described in the text, *Now the sonnes of Eli were sonnes of Belial, and they knew not the Lord,* that is (as *Abulensis* glosseth on it) *Howsoever they professed him for a fashion, yet in heart, and other actions they flatly denied him.* This name *sheba* in the Hebrew signifieth *seven, or the seventh,* perchance because hee was the seventh brother, and therefore presumed farther vpon the strength of his family. But the same word signifying also an *oath,* might as well haue minded him of his *oath* which he had taken to obey his *King,* and was vpon no occasion to bee violated. That which follows, *The sonne of Bichri, Strigelius,* (I know not vpon what ground) would change into *בָּנֵי בָּנָי* *vnus & proceribus, a great Noble man,* for birth, meanes, and authority. True it is, that *בָּנֵי or בָּנָי* which signify the first borne, or the first fruits, with a little inflection may be varied to that purpose; but what need change of the text, if the collection may be had without it? Farre more passable is the inference of *Abulensis*, that except he had beene some great man, hee would never haue ventured for such a purpose, to haue *blowne a trumpet,* and the multitude would rather haue

Celebris, nobilis: Ofiander.

haue slaine him outright, then vpon such an motion, to haue given eare vnto him. Well therefore he may be presumed to be a man of eminency, as *Catiline* among the *Romanes*, or *Gowry* amongst his countrymen, of greater nobility and note then desert, or honesty, which the circumstance following doth more then intimate; A *Beniamite*, or a man *Iemini*: for why should this be added? but (as most interpreters take it) to shew the ground, why *Sheba* was so ready to revolt from *David*. Ever there remained a sting betweene the *Beniamites*, and *David*; especially of those that were any way kinne to *Saul*, for the translating of the Kingdome from *Saul's* posterity, to *David*. And howsoever the expresse disposall of good was knowne to all Israel in it, yet *malicious* men will take no satisfaction, especially where a Kingdome is the obiect of their difference. So *Shimei*, which reviled him in the 16. Chapter, is said to be of the *family of Saul*, that we might take notice of the reason why he did it. *David* was easilly induced to beleue *Ziba*, grossly belying *Mephibosheth*, for aspiring by tumult to the kingdome, as hauing experience of the inward grudge, that most of *Saul's* family bore him; which here breaking out in *Sheba*, hee is tearemed a *Beniamite*, to make it the lesse strange to them, who desire to know the reason. In summe then, howsoever these words may seeme to import nothing farther then a bare narration; yet vpon waighing, and laying circumstances together, here appeareth, first, the *ground of treason*, whence

it generally ariseth: and secondly, ~~with the disgrace~~, that it necessarily draweth with it. The ground is twofold: first, a rotten heart fully possessed by Belial, for no man becomes a traytour, that hath any rellique of grace in him. The second ground is most commonly ~~hatred~~, accompanied with ambition, and desire of revenge for some wrong received. The disgrace is likewise double; first, striking to the affour himselfe, that undertakes to foule a fact, and next, to the family, whose bloud thereby is taintred. All which the text affordeth; *A man of Belial*; behold the heart corrupted: a Beniamite, there's the reason of the gudge. In like manner the name of Shiba chronicleth the personall blot; and the sonne of Bichri, the imputation sticking to the family. All which in stead of a doctrine, yeold this essential definition of a traytour: *A traytour is a man of Belial, who to the disgrace of himselfe and his whole family, impiously conceiueth, and rebelliously venteth his hatred and disloyalty against his lawfull Soveraigne.*

The meanest Logician will here easily finde the genus to be *בְּלִיעָלָן*, a man of Belial, and the difference drawne partly, from the proper obiect his lawfull Soveraigne, and partly, from a necessary adjunct, the infamy both of person, and family. The grounds whereof are so cleare, that it needs no farther illustration: Proothes there are plenty, if it were my purpose to vse them: Curse not the King, no not in thy thought. Eccles. 10. 20. But feare God and honour him, not only for wrath but for conscience sake, as Saint Peter and Saint

Paul ioyntly teach us. Certainly hee that faultereth in his allegiance to man the deputy, manifestly revoltereth from God, the depoter. And hee that shakeith off this sacred bond of obedience, hath first resigned heaven, and made *Shipwrecke* of a good conscience. I need not cast about in this for any farther confirmation: the other *particles* in the definition are no lesse evident. For why is *Sheba* here named so precisely with his *Father* and *Tribe*, but to be left as *Pilate* in our *Creede*, gibbeted vp (as it were a *carcasse*) for detestation to all posterity? It was a heauy doome for *Amalek*, to haue his remembrance to be *utterly put out from under heaven*, Exod. 17. as also for *Ieroboam* and *Baasha*, to bee grubbed vp by the rootes with all their off-springs. But the curse seemes farre more disastrous, to be remembred with a brand of infamy, and to be chronicled with *Bigiyan* and *Tereph*, as blots to their name and family. Thus *Iudas* wel-treth in *Aceldama*, and no man pities him: *Achish* to hel hangshimselfe so politikely, that no man, so much as in concept, will cut the halter. God would not haue the names of such to putrifie, with their carcasses, but posterity shall ever bee tossing them to their everlasting infamy. So generall is that of the Wise man applied particularly to an adulterous woman, Ecclius. 23. 25. *His children shall take no roote, and her boughes shall bring no fruite. A shamefull report shall shee leave, and her reproach shall not bee put out.* For as the righteous shall be had in everlasting remembrance: their name shall be called upon, that is, continu-

ed
Psalm. 112.
Gen. 48.

Esay. 56.
Psalm. 107.

ed, and advanced in their issue: nay their *Bunches*,
that keepe Gods Sabbath and please him, shall have a
better name then of sons and daughters. So the name
of the wicked shall rot: It shall be left as a curse vnto
Gods chosen, Esay, 65. 15. The sinnes of their fa-
thers shall be had in remembrance, and the sinnes
of their mothers shall not be blotted out, Psalm. 109.
14. So *Irobeam* is seldom named, but *Nebat* is
setcht in, to beare a part of the reproach and scandall.
Seven times in this Chapter, mention is
made of *Sheba*; and so often the sonne of *Bichri* is
added. Such a stayne one false traytours leaues vpon
a whole family. *Vlisses* in the Poet, by the light of
nature could well vantage his cause by it: where
to justify his owne pedigree, and girds at *Ajax*, he
could hand somely say of his ancestours,

... *Neg. in his quisquam damnatus & exul.*

Treason is of a deeper sineture, deserving a hea-
vier doome, and therefore of all true Christians
the more earnestly to bee detested. It shall bee
needlesse to make farther application of that
which hath beene in this part deliuered, except
it would pleale more particularly, first, *parents*,
hence to be admonished, for the bringing vp of
their *children* in obedience in their tender yeeres,
least their *after-rebellions* reflect, to the blemish-
ing of their whole families. Next, *kinsfolke*, to
proclaime such degenerate, and raze them out of
their genealogies, that shall so farre linke them-
selves with *Belial*, as to be accounted his *children*.
Last of all, all sorts may judge how to esteeme of
such, that vnder pretence of *Religion*, sow the seed

of flat rebellion, & leame of *David* a subject, how to behauue themselves towards their *Kings*, such as *David* was, who whē he had *Saul* at an advantage, that against all right, and Justice sought his *blood*, and might haue had him slayne, but by a word's speaking: *As the Lord liveth* (saith he) *the Lord shall smite him, or his day shall come to dye, or he shall descend into battle & perish* the *Lord* forbiddeth that I should stretch forth mine hand against the *Lords Anointed*. To which purpose he had spoke to *Abishai* before, whose fingeris itched to helpe him, *Destroy him not; for who can stretch forth his hand against the Lords Anointed, & be guileless?* In which doctrine if *Bichri* had wel catechized his son *Sheba*, it might perchance haue restrained him frō blowing a trumpet, and stirring rebellion, by such a damned outcry, or proclamation, *Wee haue no part in David, neither haue we inheritance in the son of Iesse; Every man to his tents, O Israel.* Which is the treason it selfe, the last member of my text, wherein I will striue to recompence my former tediousnesse.

8. Those whom *Belial* once possesseth with *Iudas*, and winnes to bee *trayours*, shall haue counsell, crafty enough suggested by the same master, which in all likelyhood might bring about their *duellish designes*. But hee that dwelleth in heaven hath such a *ooke in their noſtrels*, that he twines them in and out, as hee sees most convenient. So that commonly their policies stead them no farther then *Ahitophels*, by an *orderly disposing* of all things, to hasten their shamefull execution. *Sheba* here is not to ſeek for the managing

1. Sam. 26.

Cap. 19. 11.

12.

aging of matters to this best advantage. Wherefore first hee blowes a Trumpet, the vnespected sound of which, into clamoribus a tumultus, and bickerings (as was formerly shewed to bee betweene Israel and Judah) was the onely meanes to procure him audience. That being once gotten, hee presently falls to a forcible perswasion, fitting it to the exasperated passions of the men of *Judah*, which notwithstanding the grounde upon the harsh speeches vsed by the men of *Judah*. This cannot be better understood, then by reflecting our eyes to the 3 last verses of the former Chapter. *David* being freed from *Abiram*, is to bee brought daunce by his subjects with honour vnto *Ierusalem*. Now hee had secretly sent to the men of *Judah*, that they shold bee the formall. The other Tribes, in an affious *anhalition*, take this unkindly, and therevpon exposituare with the King. *Why* haue our brethren, the men of *Indah*, stroake thee away? Doe they noe thinke that wee are as faithfull subjects, and affect our *soveraigne* as well as they? They of *Judah* reply, The King is necke kin to vs, and in that respect wee challenge a preeminence. Yea, (say the *Israelites*) haue not we ten parts in him, and in that respect more right? Why then did ye vs vsse vs, when our aduise should haue bee first had in bringing backe our King. How the men of *Judah* put this off, the text mentioneth not, only it followeth *that*, harder or fiercer were the words of the men of *Judah*, then the words of the men of *Israel*: *giving* Hebrews, they vsed some opprobrious speeches, which the *Israelites* being

being great in number, thought very disgracefull to endure : Wherethe King holding it not safe to interpose , hee being so lately shaken ; and the humours not thoroughly settled : In comes this Sheba vpon the nicke , and sets all againe in a combustion. Doe the men of *Iudah* (saith hee) thinke so basely of vs, as though we being *tenne to one*, must give way to them ? Cannot wee make good our owne parts , without dependance on them for *King*, or *Counsell* ? seeing they so arrogantly stand vpon , that *David* is their *Kinsman*, and therefore wholly theirs by *inheritance*, so that our interest in him is a *farre off*, or none at all : let vs leaue him to them , and let them knowe , that whole *Israel* hath as fit men to raigne , as that one Tribe of *Iudah*: for what part may wee challenge in him, who is wholly for his own kinred ? & what was *Ishai* his father : was he not an obscure man yonder at *Bethlem Ephrata* , and this *David* his shepheard : shall wee then , better descended, continue to bee his vassals , as though the father had beeene King, and the man succeeded as his lawfull heire apparente ? *Iudah* tells vs we haue no part in *David*, and wee knowe that the kingdome of *Israel* was not *Ishai's* sonnes inheritance. *Every man therefore to his tents, O Israel* , and stand vpon his owne guard: wee shall quickly provide for our selues, without being beholding to them. And to this sense most Interpreters doe paraphrase *Sheba's* seditious speeches from the drift of which , and effect, wee may deduce this observation , *That there is now a more dangerous inducement to damna-*

ble Rebellion, and Treason, then to be possessed with a conceit, that a lawfull King, and his liege people, may be in any case parted; or, that kingdomes are from the peoples chooyce, and not from Gods appointment made hereditary. ¶ And here followeth another notable

¶ 9. This lesson of Sheba here first proposed to malecontents, those men of Israel afterward in Rehoboams time had gotten by heart, and therfore when their young King answered them not according to their minde, in the matter of taxes and subsidies, which wicked Ieroboam had set on foote, every one had ready at his tongues ende, in Kings, 12. 16. *What portion haue we in David, nor what inheritance haue we in the sonne of Iesse? To thy tents, O Israel: Now see to thine owne house, David.* But had these men but remembred so well, that which their wise King Solomon long after Sheba's destruction, had left them for a better direction, Proverbes 8. (where hee bringeth in the wisedome of the most High thus proclayming) *By mee Kings raigne, & Princes decree justice. By my Princes rule, and Nobles, even all the Judges of the earth.* ¶ they might haue found, that the bond of obediency to Princes, is not so loosely knit by God, that subiects may dissolve it at their pleasure, or vpon any discontent, or injury, wharsoeuer they, *We haue no part, and renounce our inheritance.* For as a head neuer so rheumatike, and the fountaine of all diseases in the rest of the members, may not bee therefore parted from them, for feare of a worse inconuenience, neither can the members vpprayd it, (as the Apostle and Nature teach vs) with

with these contynuall terms, I haue no need of
thee: So the head in the body politique, must
keepe his place howsoeuer, till that highest autho-
ritie take it off, who first let it on, to change it for
a better. The more pernicious in reformed States
and Common wealths, is the wicked band of An-
tichrist, who take vpon them to sever those,
whom God hath so linked together, whete fin-
ding it too hard a task, against conscience and
nature, to perswade the *thesis*, That subiects may
rebell against those, whom God hath advanced
to bee their lawfull Kings; they come in with the
hypothecis, to inueigle the weake or malecon-
tents, that Kings excommunicated by the Pope, are
devested of that dignitie, as Sampson was of his
strength by the shauing of *Dalilah*; and therefore
they may be dealt with, *whether men*, who are
publique enemies to Christianitie. Thus they
eraise not most diuinely to spread in their flaun-
derous pamphlets, virulent libels, and secret whis-
perings, which must goe by tradition from hand to
hand, to mislead simple women, and worke on de-
sperate humours, who discontented that all things
runne not as they would haue it, assure them-
selves of redresse in any change whatsoeuer. Now
what is this in effect, but to preach on *Sheba's* exhortation,
We haue no part in *David*, nor any inheritance in
the sonne of *Iesse*? What other conclusion doe
they drise at in all their *Volumes*, against the
Kings Supremacy and subiects Oath of allegia-
nace, but to make their followers conceit, that
they haue no part in *King James*, nor any inheri-
tance

reue in the lawfull Successour of blessed *Quene Elizabeth*? This doctrine (it should seeme) the Earle Gowrie had learned, and brought from *Iap*, who in many things may be paraleld with *Sheba*, to make vp the conclusion. *Sheba* was a man of *note*, As *Sheba* was *unus ex proceribus*, according to *Scribellus*, *Nobilis* and *celebris*, saith *Osiander*, Nobly and Honourably desceded, so was Gowrie. *Sheba* lived in a place of *note*, and *reditus*, amongst those of his *Tribe* and *Country*: Gowrie herein was not much inferiour. There never appeared other then good correspondence before, betweene *Sheba*, and King *David*: the like was betweene Gowrie and our *Sovereign*. For after the just execution of his father, in his *Majesties* *minoritie*, he restored (this traytour his sonne) his *lands* and *dignities*, advanced two or three of his *Sisters* to wait on the *Queene* in her *privie chamber*, vsed that wretch *Alexander* graciously, who so wretchedly was the chiefe actour in the plot. But fauours rather exasperate, then winne, where a poysoned heart turnes all to the worst. For as *Sheba* (as it should seeme) ever bore a secret grudge to *David*, for a wrong concealed, offered to the house of *Saul*: So did Gowrie to the King, for the death of his Father. Thus both played the *hypocrites*, both watched but the opportunity, both violently tooke it being offered, both attempted, and both by the providence of the King of Kings were wonderfully defeated. *Sheba* is set down in my text to be *hybryd*, a dissolute son of *Belial*, moulded in gall and venom, without

con-

conscience to undertake any villany. And what can we make better of Gowrie, a mere Atheist, without any sense or touch of Religion, as sprang afterward confessed at his arraignment 1608: & his complices, R. Maitlyng, & B. Scour, of the same stamp: his recourse to Necromancers, and enchanted charmers found at his death about him testifie no lesse. So that Shebe here comes behind him. For ought we finde as being not linked to Satall in so firme a band. Last of all, as Shebe sped afterward, so Gowrie had his due, at the first onset, King James being deliuering, (as David,) to magnifie the Deliverer in the imitation of David, which he there did presently vpon his knees, in the midst of his owne servants, they all kneeling round about him in the place of his deliuerie, and hath celebrated this day ever since, for a thankfull remembrance. And now (Beloued) what remaineth for vs, but to vnite our hearts and prayers in a thankfull congratulation? David will well helpe vs to expresse our selues, as in most of his Psalmes of thanksgiving, so most compendiously, for this purpose, in the 21. The King shall reioyce in thy strength, O Lord, exceeding glad shall he be of thy salvation. His honour is great in thy salvation, glory and great worship shalt thou lay upon him. And why? Because the King putteth his trust in thee, O Lord, and in thy mercy (we trust) he shall never miscarry. Let all his enemies (O Lord) feele thy hand, let thy right hand finde out them that hate him. Make them like a fierie ouen in the time of thy wrath: Thou (Lord) shalt destroy them in thy displeasure, and the fire shall consume them. Their fruit

fruit shall thou root out from the earth, and their seed from among the children of men. For they intended mischief against thine Anointed, & imagined such a device as they were not able to perform. Therefore hath thou put them to flight, and the strings of thy bow were made ready against the faces of them. Bee thou therefore exalted (O Lord) in thy own strength that we may ever sing, and praise thy power. To whom, three persons in one Deity, Father, Sonne, and Holy Ghost, bee ascribed all
 Honour, and Glory, Might, Ma-
 jesty, and Dominion both
 now, and evermore. **Amen.**

28 MR 59

Higgaion & Selah:

FOR THE DIS- COVERY OF THE POWDER- PLOT.

A SERMON PREACHED
AT S^t MARI^ES IN OXFORD,
the fifth of November.

By JOHN PRIDEAVX, Doctor of
Divinity, *Regius Professor*, and Rector
of Exeter Colledge.



OXFORD,
Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

Higginson & Seale's
FOR THE DIS-
COURT OF THE
POWDER-Plot.

A SERMON IN THREE PARTS
AT THE END OF WHICH
WILL BE FOUND

REPRODUCED FROM THE
PUBLICATION OF THE
BRITISH MUSEUM



ON THE
POWDER-Plot.

in nomination. And it might well be the college

HIGGAION ET SELAH.

PSALM. 9. 16.

The Lord is knowne by the judgement which hee executeth; the wicked is snared in the worke of his owne hands. Haggai on Selsby. return'd to him the next day

Here is no man that compares the words of my text with the occasion of this dayes assembly ; but will straight-way acknowledge the fitnesse of this acknowledgement, as at all times never to bee forgotten, so especially vpon this day and occasion, with an *Higgaion* and *Selah* to be remembred, *The Lord is knowne by the judgement which hee executeth, the wicked is snared in she worke of his owne hands.* This perchance will receiue the more life, when it shall appeare, that *David* in this whole Psalme may well bee made our spokes-man, as composing it for a celebration of some extraordinary deliuerance, and leauing it to the *Church* as a patterne for

Higgaion & Selah:

for imitation. And so much may bee collected from the title it selfe, that in the originall is מִזְבֵּחַ לְבָנָה, which our last Translators (as you may see) frame to the chiefe Musician, and his instrument; *Iunius*, to the tune of *treble*, or *counter-tenor*; an excellent applying of such faculties, which now most commonly are abased. But others either by *disioyning* the words, or *straining* the poynts, or taking vantage of *inversion* of letters, and divers significations of the same roote, (as ^a *Moller* and *Lorinus* at large informe) bring it about either to be a thankesgiving for *Pharaoh*'s destruction, and the *first borne* of *Egypt*, or *Goliath*'s overthrow, or *Nabals* fall, or *Hanun*'s discomfiture, for abusing *Davids* messengers; or according to *Saint Hierome*, and *Aquinas*, expressed in the *vulgar editio* out of the *Septuagint*, *pro occultis filiis*, for the discouering and punishing of the secret plots of *Absalom* his sonne. For thole that expound it of *Christ's* *Victory* over death and *Satan*, mistake an application, for an interpretation, (as *Burgensis* well taxeth *Lyra*.) And others obsetue not the difference in the genders, that would make לְבָנָה to signify the *Florishing* estate of the *Church*, *Juventutē candidam*, & so gratify their mother by a *broken title*. Out of all which differences, this consequent may be picked for our purpose, that for any notable deliuernace, either from tyrants, as *Pharao*, or terrible *invaders*, as *Goliath*, or *Churchish* *neighbours*, as *Nabal*, or open *truce-breakers*, as *Hanun*, or bosom *traytors*, as *Absalom*, the *Church* is to expresse her ioy and thankefulnessse in an ex-
tra-

^a *In hunc locum.*

traordinary manner, as receiaing herein an earnest, that the time at length shall come, wherein the overthrow of Antichrist by the Lambe, shall be celebrated in heaven, with everlasting Halleluiah's. This the Papists themselues cannot complaine to be wrested: for whereas we translate (according to the Originall) the last verfe of this Psalme, *Put them in feare, O Lord, that the heathen, or nations, may know themſelues to be but men;* they say according to the vulgar, out of the ſeventy Interpreters, which ^a Bellarmine takes upon him to make good, *Appoint (Lord) a Law-giver over them.* And this Law-giver, their Doway Divines with the Interlineary gloſſe, acknowledged to be Antichrist; the heathen, to be men of heathenish conditions: *Gentiliter vincentes (faith the Gloſſe.)* So that to make, by way of application the Pope, this tyrannicall law-giver, the Gentiles, his ſeduced affinates, this deliverāce, the powder-plot, or a treason of the like nature, is but to take the hint, that they themſelues haue giuen, and the iuſtifying on a notorious iuſtice, included in the generall. It would ſet an edge on our devotions, and excellently direct our meditations, but to take a view in the paſſage, of our Prophets carriage in the whole frame of this thanksgiving, how heartily he begins to vow prayſes, and rejoycing, and ſinging, and every kinde of ſetting forth Gods maruelous workeſ in this behalfe; how ſyncerely he acknowledgeth his iuſtice, his uprightneſſe, his care of his chosen, his curbing of the adversary. For when he ascendeth his throne, to make inquisition

^a In bunc to-
cum.

Higgaion & Selah for the

sition for bloud, out-goe the names of the wicked, their destructions haue a period, downe they sinke into the pit, turned they are into hell, their owne Law-giver shall play the tyrant, to set them onward with a mischiefe, so that wofull experience at length shall teach them, to know themselves to be but men, whereas the innocent on the other side, shall be wonderfully delivered, to shew forth all Gods prayses in the gates of the daughter of Sion, and reioyce in his salvation. Of all which my text is (as it were) the morall, comprizing the pith of all: *The Lord is knowne by the judgement which hee executesth, the wicked is snared in the works of his owne hands, Higgaion Selah.*

2. The words include in them without forcing, *three parties*, The *Lord*, the *wicked*, and the *godly*, with their severall *atributes*, *Execution*, *punishment*, and *triumphing*. Which connected together as they ly, yelde vnto vs *three points*, especially at this time to be stood vpon:

- 1. *Judgement of God.*
- 2. *Successe of trayters.*
- 3. *Churches applause*, both for the one and the other.

The *Judgement*, knowne, the *successe*, fit, the *applause*, tuned to the *highest key*. So that in the first, we haue *Gods Justice*, in the second, his *Wisdom*; in the third, his *Mercy*, presented to our considerations in a most heavenly order. All which, if it please to have in one word, and conceit as an *arrangement*, the *ame* of the *Judge*, will command attention, who first takes his

his place to execute his authority, in these words:

3. *The Lord is knowne by the iudgement which he executeth.* [The wonderfull events which the ignorant attribute to fortune, the *superstitions*, to *Saints* and *Idoles*, the *politicians*, to their *plots*, *some*, to their *owne worth*, *most*, to the *meanes*, and the extraordinary concurrence of *second causes*, the *Penmen* of the *Holy Ghost* ascribe ever vnto the Lord: they held it the best *Analytiques*, to resolute all such effects into their *first principle*. In describing of the *like matters* among other writers, you shall finde *Alexander* did this, or *Cesar* thus behaued himselfe, *Nestor* gaue this counsell, and such effects ensued vpon it: But when *Moses* and *Ioshuah* handle their weapons more valiantly, then any of these: *Abiah* and his sonne *Afa*, overthrew greater forces, then ever any of these incountred: *Chusai*, for counsell, and *Salomon* for *wisedome*, had never their *parallels* among any of the nations; The text most commonly thus expreſſeth it: *The Lord delivered Sibon and Og into the hands of Israel. Israel overcame, because the Lord fought for Israel.* The Lord smote that huge army of a thousand thousand *Ethiopians*, before *Israel* and *Iudah*. And howſoever *Chushai* playd his part, yet the *Lord* is ſayd to defeat the counsell of *Achitophel*: and *Salomons* famous decision betweene the *two harlots*, is ſaid to be the *wisdom of God*. Such prevention is uſed againſt ſelſe-conceit, and *vaine-glory*, and ſimplicity, in referring honour to it's proper obiect, that wee

Deut. 1. 2.
and 3.
Ioth. 10. 42.

2. Chro. 14.
12.

2. Sam. 17.
14.
1. Kings 3.
28.

should not assume to our selues, that which be-
longs to him that made vs, but in all such bles-
sings, and favours, endeavour with all alacrity,
that the *Lord* may ever be knowne, to bee the first
mouer, and principall effector. Now as the *Lord*
is knowne to be omnipotent by his workes of creation,
mercifull in our redemption, infinite, wise, and pro-
vident, in composing and disposing all to his
owne glory, and the good of his Church. So his
Justice can be never more conspicuous, then by
the judgement that he executeth. Men may be ofte
wrongs by their carelesse security, or preven-
ted by celerity, or mistaken in the carriage, or
overtaken through ignorance, or seduced, by flater-
ry, or deluded, by equivocation, or perchance abu-
sed, by credulity, or out-faced, by bravery, or terri-
fied, for feare of a worse inconuenience: But when
the *Lord* ariseth to execute judgement, and when his
glory shall appear, the fiercenesse of man shall turne
to his prayse, and the fiercenesse of them shall be re-
frayne. The drowning of the old world, the bur-
ning of *Sodom*, the rooting out of so many nati-
ons, to plant his chosen *Israel*, sufficiently makes
in the execution, that many things which escape, in
this life, mans controule, finde at length a Judge,
that will bee knowne in their punishment. If
Pharao will not know the *Lord*, at the mouth of
his servants, hee shall feele him at length to his
cost, in the bottome of the water: and if *Herod* so
forget his Commission, as to rob God of his ho-
nour, such a judgement may presently seise on
him, as to make his chiefest flatterers to loath
him.

1. Sent. d. 18.

him. All the world almost is a *mappe* of instances in this kinde: it were but following of a common place to repeat them; and to cloy your Christian attention with that y^e quidn^e and o^{ne} iudicium
and iudicature distinguisched of two sorts of judgements, the first, in this *World*, which hee calls *iudicium presentia*, inflicted especially to drawe all to repentance: the second, in that to come, from which there is no declining. My Text dealeth onely with the first, not as it properly signifieth the *distincte apprehension* of an *object*, or a *true conclusion*, from certayne *premisses*; or a *definitive sentence* accordin^g to *law*, or the *authoritie* of the *Judge* to determine, or *power*, to *execute*, or the *cause*, that comes in *question*, or a *custom*, that hath gathered *strength* by long *acceptance*, or the *Texte of scripture*, that giueth *direction* how to judge, upon which diuers significations, *Scotus* and *Illiricus* plentifully enlarge themselves; but by a *metonymie* for the *punishment*, that is inflicted vpon just grounds. For herein the *execution* manifesteth the *judgement*, and by this *judgement* especially, the *Lord* is knowne. The *causes* of it, are *sin*, the *subject*, notorious *offenders*; the *effects*, generally *amazement*, specially, *comfort* to the *innocent*, and *horror* to their *adversaries*. This the *Lord* taketh vpon himselfe to *execute*, as often as his *Ministers*, either for want of *power*, or *courage*, or *information*, are driven to a stand; and for these *purposes* especially, that the *Church* might haue a *breathing* in her *continuall combates*, and her *persecutors*, a *taste* of the *anger* that is to come. Ac.

ording to the sentence of this Iudgement, *Corah's* conspiracie was plagued by the *earths opening*, *Abulom* hanged by the bayre, *Strachierib* had a booke put into his nostrills, *Jerobam's*, *Obadiah's*, and *Basha's* families, were grubbed vp by the rootes, for their treasons, and idolatrie. And as old *Babylon's* stately Palates were turned to disconsolate habitations, for *Zym* and *Obim*: so new *Babylon's* redoubled abominations must looke for no better issue: For though shee haue a long time raysed mists, to dazzle the eyes of her followers, the *Scriptures* haue bee[n] lockt vp in an *unknowne tongue*, *idols*, and *heathenish ceremonies*, obtruded instead of preaching, implicite faith, for playne *catechizing*; Princes, terrifid with the *big-bearers* of *heresies*, and *heresies*; and *hypocrisies*, traytours, honoured with *mercydise*; all *illanies* justified, vnder the maske of *zeale*, and *ignorance* commended, as the *mother* of *devotion*: Yet the Lord will ever be knowne by the *judgements* which he extenches, whiche shee commeth in remembrance before God, to give her the *cup* of the *wine* of the *fiercenesse* of his *wrath*: as a *mid-stone* throwne into the *bottome* of the *sea*, so shall shee sinke downe into the *pit* of *destruction*. In an *hour* shall her *Judgement* come vpon her, the *Kings* of the *earth*, and *Merchants*, shall take notice of it, with *wailing* and *classe*, and the *Saints* with a double *Hallelujah*, whiles her *smoke* ariseth vp *forever* and *ever*.

5. This doctrine of Gods *judgements*, so plainly deliuered in his *Word*, so effectually urged,

and

and so often repeated, vpon any notable occasion, as it should strike a terror into the wicked, not to kicke against prickes, so should it animate the godly in all extremities, with the assured dependence vpon a happy issue. But alasse (Beloued) these things sticke with vs most commonly, no longer then they are in acting. *Three impediments* may be obserued aboue the rest, which frustrate in diuers the good vse of this doctrine, *Contempt*, *neglect*, and *mis-interpretation* by soothing our selues in our owne courses, and turning the streame of Gods iudgements another way. Of the first humour are those, which our Prophet describeth in the next Psal. *The ungodly is so prond, that he careth not for God, neither is God in al his thoughts; His wiles are alwaies grievous, thy iudgements are far aboue out of his sight, & therefore he puffes at all his enemies.* If you vrge vnto him the like iudgments, executed vpon others for the same offences, his contemptuous answere is ready, *Thus I shall never be cast downe, there shal no harme happen unto mee.* This is the resolution of *Antichrist* and his followers, as most Interpreters with Saint Jerome, and Saint Augustine note vpon that place. *Judgements never so knowne, Execusions never so evident, shall no way deterre them from their damnable projects.* But this is the greatest iudgement of all; (as Saint Cyprian well obserueth) *Non intelligere delicta, ne sequatur panitentia; not to take notice of our faults, before repentance should thererpon follow.* Secondly, the neglect of Gods iudgements appeareth in those men, who are truely affected

Epist. 55.

at the first, but, as a pang, 'tis quickly past ouer, and as *nemes*, it loone growes out of late. *Pharaoh* was no sooner quitted from one plague, but presently his *heart* was hardened, to drawe on another; and the *Israelites* that were so much affrighted at the horrible end of *Corah*, *Dathan*, and *Abiram*, even the morrow after fell vpon *Moses* and *Aaron*, & vphrayded them for killing of the people of *God*; such small *impression* is left vpon the spirit of others. Birds and other brute beastes, most commonly avoid that place where they are sensible by a token that their fellowes have miscarried: but we looke on others *judgements*, as if��lled with a *supersedeas* from all *wrathes*, and argu from their punishments how well they haue deserued, without the least reflexe vpon our owne *mutable condition*. A third sort play with such examples, and shift off the application from themselues. These will rather ascribe *Noahs* flood, to an extraordinary aspect or concourse of *matry* *planets*, or the drowning of *Pharaohs* host, to the inconsiderate venturing vpon an *bightide*, rather then to Gods wrath for sinne, who lendeth such *judgements* on some, to make all the rest affrayde. So our *Italianated fugitives* passe ouer the powder-plot, by terming it only the *visitacion* *tempt* of a few poore *unfortunate Gentlemen*, by meanes whereof, their *proselytes* are hardened to the like courses; whereas such terrible *judgements* should teach them to *knowe the Lord*: and executions make them sensible how desperately they are seduced. But *perdidisti visitationem calamitatum* has

Saint

Saint Augustine justly upbraydeth the Pagans) miseri facti estis, & peccati permanentis. Wherefore shold yee be smitten any more? The whole head is sick, and the heart is faint. Thidle that contende so much for a Judge of the controversies betweene them and vs; why obserue they not out of Gods judgements, which side the Lord favoureth? Haue any of their damnable projects by *Summerville*, *Parry*, *Babington*, and his complices, *Lopez* and his abettours, *Campion*, *Parsons*, and their adherents, taken any expected successe? Haue the Popes *Bulls* and *curses* wrought any strategie effects? Haue *Watson* and the *Powder-miners* attained to the ende they sought after? If God then haue euer defeated such *malicious designes*, and shewed by his *judgements* vpon the actours, how much hee detesteth such practices; they might well gather, that their courses are not warrantable, or that (as some of them in *indignation* haue blundered out) the Judge of all the World is become a *Lutherane*. For what vertue haue they ever found in their *Agnus Dei's*, *Medals* or *superstitious reliques*, to make their plots successfull? or truth, in the promises of their *ghostly Fathers*? May they not easly perceave them selves to bee made the miserable instruments of *Antichrist's* ambition, who sel the soules of men to buy him selfe reputation? If we are luch *damnable heretiques*, as they would make vs, how comes it aboue that the Lord so takes our part? Is it possible, their doctrine, that is so *Catholique*, or those *Catholiques*, that are guided by an infallible head, should

Apoc. 9.

Higginson & Schub, for the

Apoc. 9.

Chap. 50.

incipit

should venture so farre, and attaine so little? profess such *infallibility*, and be so often deceaved? If men were not dranke with the wine of *Sodome*, or nurst with the blood of *Dragon*, or steeped in the gall of *bitternesse*, such palpable tokens of Gods *judgements* so directly against their proceedings, somainly in favour of their opposites, might breed at least a suspition that something is amisse, and resurne them to a serious examination, to knowe where the fault resteth. But *Leopards* change not their *spots*, *deafe Adders* heare no charming. *Trumpets* may be sounded out against them, and vialls poured out vpon them, yet their *Idols* shall not be left, nor their *serceries*, *shefts*, or *fornications* abandoned. Being scorched with the Sunne-shine of Gods *Word*, in stead of repentance, they turne to *blaggardnesse*: and when *Egyptian* *darknesse* hath notoriously invironed the seat of the *Beast*, they will rather gnaw their tongues for paine, then acknowledge Gods arrest that seizeth vpon their *Abaddon*. But behold, all yee that kindle a fire (saith the Lord by the Prophet *Isaiah*) & that compasse your selues about with sparkes, walke in the light of your fire, & in the sparkes that yee haue kindled: but this shall yee haue of my hand, yee shall lye downe in sorrow: the snare that yee laid for others, shall intrappe your selues, which is the *successe* of the wicked, and comes in the next place to be considered.

6. *The wicked is snared in the workes of his owne hands.* As before, the *Insite* of God appeared in the execution of his *judgements*; so his *Wisedome* here may bee obserued in the manner of punishment.

ment. The wicked [is] not simply *subiect*, as the Serventy; or generally peccator, a sinner or an offender, as the vulgar; but *proli*, *impious*, *improbis*, *irrequietans*, *wagis*, as the root in the Original will beare, *ungodly*, *lewd*, *turbulent*, *wauering*, *irreligious* towards God, *debase* in manners, *turbulent* in the Common-wealth, *unsettled* in all things. Such a one is *suared* [is] as a fellow that digges a pit, & falleth himselfe into the middest of it; for to the insensitide runnes in the former verites, and Interpreters a-right apply it.) Or as one that provideth powder to doe a mischiefe, and himselfe is blowne vp with it, so they are plagued, so they are payd home in their owne inventions. And this is a plot, a worke, a master of paine, and charge, and a vexation vnto them, not begun or continued by others, but contrived by their owne hands. A wonderfull judgement of God to informe his Chosen, that his Wifedome disposereth all for their good, and a terroure to the wicked, to thanke them in the like projects, and make others take heed by their example. This the heathen themselves haue obserued, *¶ 3 vnius Buidi in Andromedam*. Chisholm of their proverbs testifie so much; *¶ 29 vnius Buidi in Andromedam*, Thou hast plaid the Politician to vnder thy selfe. *¶ 30 vnius Buidi in Andromedam*, buzzing as a Fly about the candle, to finde his owne wings. So in the Scripture Adonibezek contesith, Threescore and tenne Kings having their thumbs and their great toes cut off, gathered their meat under my table; as I haue done, so God hath brought me, Judges 1.7. Pharaoh tooke an order for the making away of the Hebrew Infants; and

and was required at length with the death, on his first-borne. Haman's gallanies set vp to hang ~~carc~~ decay, serued for his owne strangling. Herod slew the infants of Bethlem, and was punished in the end by murdering of his owne children. When Hildebrand had laboured a villain to provide a great stone to let fall on the head of the Emperour Fredericke, as he came to doe his devotions, according to his accustomed manner in the Church of Saint Mary of mount Aventine, the fellowes making more haste, then good speed, tumbled down with the stone himselfe, and there was broken in pieces by the same engin, wherewith he meacheroully would haue crushed his Sovereigne. The story is distinctly set downe by Benno the Cardinal in the life of Gregory the seventh. And who reads not, how Alexander the sixt was poysoned with the same liquor hee had prouided to make away some of his Cardinals? This measure had Agag by Samuel; As thy sword hath made women childelesse, so shall thy mother be childelesse among women. It was wished to old Babylon. Happy shall bee that rewardeth thee as thou hast served us. And must befall the new; Reward her as shee hath rewarded you, and double unto her double, according to her works: in the cup that shee hath filled, fill to her double. How much shee hath glorified her selfe and lived delitiously, so much torment and sorrow give her. This cannot bee expressed in plainer termes, then our Prophet hath it in the 37. Psalmes: The ungodly hath drawne out the sword, and bent their bow, to cast downe the poore and needy, and to slay such

1 Sam. 15.13.

Psal. 137.

Rev. 18.

as be of a right conversation. But their sword shall goe thorow their owne heart, and their bow shall be broken. Which before, more directly to our purpose, wee may finde set downe in the seventh Psalme, *The ungodly hath grauen and digged a pit, and is fallen into the destruction that he made for other. For his travell shall come upon his owne head, and his wickednesse shall fall vpon his owne pate.* And did not this shewre of *smares*, to the amazement of themselues, and their adherents, by the iust judgement of God strangely accompany the worke of our *powder-plotters*? Who knowes not *Catesby*, *Rookwood*, and *Gram*, (the principall actors in that hellish designe) as they were drying powder at *Holbeck* in *Worcester-shire*, were disfigured, and maimed, by the firing of the same powder? and not long after, how the same *Catesby*, and *Percy* desperately were slaine at one *shotte*, proceeding from powdere? So iustly they were snared in the worke of their owne hands, that themselues vpon their knees were forced to confesse it. This is required by the hand of a King, who had best meanes to know it, and greatest reason to relate it, to the terrorre and shame of all such *develish assasines*. Now let their *Apologists* returne from beyond the seas, *grin like a dog*, and put on the impudency to smother it.

7 They will tell ys that their *Catholique Doctrine* in no sort countenanceth it; and the *faults* of some *malecontents*, are ever to bee distinguished from the *equity* of the *cause*. But this is but a *gilded pill*, compounded onely for those of their owne

Pag. 159.

Aphoris. verbo
Clericus.Instit. tit. 23.
5.11.De Summo
pon. lib. 5.
cap. 7.
De visib. mo-
nar. l. 2. cap. 4.
Pag. 194.

owne complection, a sophisme, a shift, an after-reckoning; which is as soone discouered, as their booke are opened. *We are not such dastards (saith Cresser in his *vesperilio heretico-politicus*) that we feare openly to affirme, that the Pope of Rome may (if necessity so require) free his Catholique subiects frō their oath of fidelity; if their Sovereigne handle the tyrannically: & farther he ads, If it be done discreetly and warily, it is a meritorious worke. But say now, that subiects should proceed to execution, vpon such way made by the Pope, should they not (think you) therefore be iustly punished as traytors? No, saith Emmanuel Sa, especially if they be of the Clergy: for the rebellion of a Clarke against a King, is no treason, in as much as he is not subiect vnto him. Then perchance the Laity is left only to the stake, as haing no such warrant to exempt them from King-killing. Simancha will helpe that too: as soone as a Christia King becomes heretical, forthwith his subiects are freed from his government over them. This is short worke indeed. But may hee not then be left to Gods judgement, vntill it shall please him in mercy to free the people from that yoake? No sure (saith Bellarmine) especially if he goe about to infect his subiects: Then they art bound (ads Sanders) as soone as may be, to set another in his place. They ought to expell him (saith Philopater) as the enemy of Christ, from haing authority over Christian people. And this he affirmes to bee the undoubted doctrine among the learned, and agreeable to Apostolical truth. Here is Apostolical truth with a witnessse. But suppose the Popes Apostolical transendency*

dency, either in pitty, or policie, hold such a King fit for a time to be spared; I trust then, good Catholique Subiects may not venture to stirre. Yes but they may (saith Bannes) *Etiam si Pontifex tolera, yet Regem Apostolatum, tam et Republicam Christianam papis illu pellere e regno, quoniam Pontifex sine ratione permittit illum impunitum.* Though the Pope himselfe should be never so indulgent, the people, if they list, may un-king him, because the Pope unreasonably is slacke in his office. Well then, no remedy is left among these me for Protestant Kings, but down they must. If their holy Father make scrupule to correct them, their own vassals may take them in hand. Perchance this will work with them to be reconciled to the Church, & then it is likely they shall be restored to their estates. *Si manebat* he will tell them also in that case, whereunto they shall trust: *Nec ius hac recuperabitur* (saith he) *quamvis postea recognoscatur Ecclesia.* Once gone, & for ever discarded, nay their childe, though innocent or Catholikes, must be punished for their fathers errores, & be excluded for ever from succession, to give way to whom the Pope pleaseth.

8 I haue gleaned thele few scassurings by the way, (Beloued) to make it appeare to those that would willingly be better perswaded of their doctrine, that the doctrine it selfe directly warranteth treason, let the traytours be what they will, and that none can bee an absolute Papist, but (if hee throughly vnderstand himselfe, and liue vnder a Christian Prince that hath renounced the Popes authority) must needs, being pur vnto it, bee an absolute traytour. The Popes infallibility bee assu-

*In secundam
secunde, q. 12.
art. 2.*

*De iusta au-
thoris. p. 3. 1.*

assumeth to make *heretiques*, and punish them by
vertue of his *Supremacie*: The exemption of his
Clergy, to act their owne designes; the inter-
esting the people, in the right of making of a King
(whom they define, with *Apostate William Rei-
nolds*, in scorne, *to be but a creature of mans creacio*).
how can it stand with *loyall obedience*, that God
and nature haue prescribed? And now (Beloued)
if these were speculations only in their *Schooles*,
or *some few mens* overflaſhing, in an emulatiōn to
vphold their owne *hierarchie*, or *some doubtfull
deductions*, onely taken by ourmen at the worſt,
their *doctrine* were the more *excusable*, and their
followers more to be borne with. But when *practice*
shall followvpon such diueliſh *positions*, and *apo-
logies* be published to the world to maintaine
that *practice*: then cursed be they as *Meroz*, curſed
bitterly be all ſuch ſubiects, and inhabitants that
take not the *Lords part* againſt ſuch miſcreants.
For what eares would not tingle to heare, that
Pope Sixtus, the firſt, in the confiſtorie of his *Car-
dinals*, ſhould paralell the murder of *Hepry the
third*, King of *France*, by that desperate vil-
laine *James Clement*, with the fact of *Indiſh*, and
conclude it to be a little leſſe mystery then *Chrif-
t's Incarnation*? For defending of the ſame fact,
though *John Guimard* a Iefuite were *executed*:
yet *Richeome* in his *apology* excuſeth him; *Clarus
Bonarscius* in his *Theatrum honoris*, extolls him to
the ſkies. Such tokens theſe *Ignatians* leue to
Princes, of their ſubmiſſion and fidelity. What
ſhould I ſpeake of *Francis Verona Constantinus*,
who

who wrote an apology for *John Castile*, to justify his stabbing, and hurting of *Henry the Great*? Wherein hee concludes, that notwithstanding the decree of the Councell of Constance, it is lawfull for any private man to murder Kings and Princes, condemned of heresy and tyranny. And to come home neerer vnto our selues: *Stanlies* treacherous giving vp of *Devontry*, had it not *Cardinall Allen* to defend it? Had not *O'neile* before, and *Tyrone* afterwards the determination of the University of *Salamancha* to animate them onward in their rebellion? What marvell is it then that *Garnet*, and the powder treason, had *Endemon-Iohannes* his apology? *Claudius Aquariva*'s approbation, *Bellarmines* excuse, *Hamond* the Iesuites *absolution*, as *Barrier* in *France* had the Iesuite *Varrad's*, to confirme him in his purpose, to prevent *Raviliac*? No better fruit is to be looked for vpon such wild. figtrees, who care not what they say or doe, and turne off all such prodigies with a sleight or scorne. Because the *Scythians* slew their King *Scyle*, for favouring the strange rites of *Bacchus*, *Simancha* infers that *Iure* and *Merito*, such Princes are to be made away, as receiue any kind of doctrine differing from the *papisticall*. *Mariana* accounts it a moderate course, to poyson a chayre or garment for the killing of a King: but marke his waughty reason for it; Because (laith he) I find the Kings of the Moores haue often used it. Whereupon *Hoffe* the Iesuite was wont to say (as *Hassenmuller*, who liued amongst them reports it) that they dragg'd any *Lutheran* they could find, straight-

Anno. 1587.

Infr. Cath. 23.
scr. 12. 13.De reg. infrit.
lib. 1. cap. 7.Histor. Iesuit.
cap. 6.

way to the fire, *ut sic anima eius in curru igneo ad inferos feratur*, that so his soule in a fiery chariot might bee hurried to hell. Worke then all this: they hold it a *case of Conscience*, not to spare their owne side, to doe ours a mischiefe. *Cannot the Provinciall* being questioned by Gatesby, whether with a *safe conscience*, they might proceed in their *powder-project*, seeing in the blowing vp of the King, and *Protestants*, divers also of the *Papists* must necessarily goe the same way? replies very profoundly, that no doubt it might well be done, seeing it should redounde to the good of the *Catholique Church*. And this *Eudemus* defends with great earnestnesse. Which puts me in minde of a story related by *Platina* in the life of *John the fourte and twentieth*, when one *Fascinus Canis* was hired by the *Gibellines*, to suppress their contrary factions of the *Guelphes*, in the city of *Papia*, and the covenant was, that hee should haue the goods of the *Guelphes* for his pay. Hee obtaining the victory, falls a rising of the *Gibellines* also, without distinction: and being accused therefore, as not standing to his promise, replies, *That themselves indeed were Gibellines, and should be safe; but their goods were Guelphes, and must goe to wrack, as well as those of their adversaries*. So assure your selues (Beloued) if *Italians* and *Spaniards* should once come, (which God of his infinite mercy forbid,) to compose the differences between vs, & our home-bred *Reboultants*; howsoever our *blood* should pay for it, yet their *estates* might perhaps be confiscated, as infected by our *heresy*.

Garnets

Garnets decision would be of force; such matters must not be stoo'd vpon, when the good of the Catholique cau'te is thereby advanced. O that religion should ever be made a cloake for such atheistical practises! What hard measure had bee'n off'red by our King and State, that these traytours should bee so exasperated? Were they hurried to the fire, as in *Queene Maries* daies? or was there a new Inquisition erected, in imitation of that of *Spaine*, with tortures and racks to rectify them? Nay, were they not tolerated at a small rate, or none at all, to enjoy their possessions and liberty, graced with titles of Honour, admitted to be about His Maies'ty, and haue the protection of his lawes, without any violence offered? From whence then came the powder-plot, but from the devill himselfe, & the malice of the whore of Babylon, which delighteth to carouse in *blood*? But God hath snared the wicked in the worke of his owne hands, the snare is broken, & we are delivered. Come down therefore & sit in the dust, sit on the ground, sit silent, O daughter of Babylon. Is not thy nakednes vncovered, thy shame seene? art thou not taken in the crafty wiliness that thou haft imagined? O that our poore besotted recusants would but be brought to an ingenuous examination of these things, whether it were likely they would lead them to heauen, who devise and allow of such powder-stratagems from Hell. Whether true Religion hath bee'n ever advanced by such bloody and treacherous snares and enginges? Then would they surely affor their *Higgaion & Selah* to celebrate with vs this day,

Isaiah.47.

this thrice-happy Deliverance. Which is the duty left for vs in the last place to conclude with.

9. *Higgaion, Selah.*] Few words, and obscure, yet importing more matter, then could be well expressed in any other tongue. And therefore, as they are omitted in the *Greeke and vulgar Latine*, as also in our *Church-booke translation*, by reason of their obscurenesse, and remorenesse from popular capacities, especially in a *continuate reading* without interpretation: so are they faithfully restored by our last *Translatours*, as integrall parts of the text, which are not to bee left out, though the greatest skill of the Learned may be stagger'd at their meaning. Needeless therefore was the exception of some *Critikes*, to our *Church-Booke*, for not reading commonly those words to the people, seeing they haue them otherwise in a more exact *translation*, and reserved to the *exposition* of a learned Preacher. Some there be that slight both the words as interiections, expressing only a hidden passion, vnder an imperfect sense. But others dive deeper, whom we haue good reason to follow. *Higgaion* is but *twise*, besides in this place, found in the Scripture, and that onely in the *Psalmes*, once in the 19. *Psalme: Let the words of my mouth & תְּהִלָּתִי the meditation of my heart be alwaies acceptable in thy sight, O Lord, my strength and my redeemer.* And againe in the 92. It is a good thing to give thankes unto the Lord, and to sing prayses to thy name, O thou most high: To shew forth thy lasting kindness in the morning, & thy faulnes every night. עֲלֹתָה עֲשָׂרָה

Vers. vlt.

Vers. 3.

רְגִגָּה בְּכִינּוֹר עַל־גָּבְלָה עַל־גָּבְלָה Upon an instrument of tenne strings, and upon the Psalterie, upon the Harp with a solemn sound. The word Selah wee haire 92. times, but Higgaion and Selah together, onely in this place; which argueth more then an ordinary rejoicing, proportioned to the Prophets deliuernace, which (out of doubt) was extraordinaire. All that I read, derive the word Higgaion from the root חִגָּה, which signifieth to publish with the mouth, to meditate with the heart, to rowze vp all the faculties, with the most serious intention. Agreeable to this is the word Selah, either from the root סְלָה (as R. Kimchi would haue it) to lift vp, to rayse, properly a way to make it more passable, or נְלָה to tread downe, to make plaine. To the same purpose, Avenarium sayes, that in all the Commentaries of the Rabbines, he could obserue no certaine signification of this word: and Buxtorfius is of the minde, that it signifieth nothing but onely a tone, peculiar to the Musicians of those dayes. It were endlesse to heape vp all varieties, which either word breedeth among the learned. Junius makes both joyned in this place, to signifie, rem meditandum summe, a matter to bee especially thought on. Varabilis, with the Rabbines, and the Chalday Paraphrase extend it to an everlasting Meditation. They that restraine it to song, or instruments, differ not in a manner from them vpon the point, for that which the former obserue in the subject, they afford vs in the tune. All concurre in this, That the greatest deliuernaces, are to bee celebrated with the greatest thanksgiving: no cheerefullnesse

fulnesse must be wanting, no daudable solemnity of
 musike; assembling, feasting, congratulation
 neglected; in performing such religious duties.
 Private, and daily, or ordinary blessings may bee
 privately, and daily, or ordinarily recounted, at
 least with a single Selah, a stirring, or clearing vp
 of our particular devotions: but for such deli-
 verances as that of Eighty eight, and this publike and
 extraordinary freeing of the Church, the whole
 State, the preseruation of the King, Queene, Prince,
 all the Nobles, all the judges, the Reverend Clergy,
 and Lawyers, the Worshippers of all our Country and
 Corporations, vpon the poinr to be blowne vp, and
 dismembred by the Divels engine, together with
 the vtrre desolation of so flourishing a Kingdome;
 herē a Higgaion & Selah must be joyned together;
 Halleluiahs added vnto it, Trumpets and Shalmes
 must be winded aloud, Asaph's and Sedithun's must
 shew their skill, new songs, new cantica cantorum,
 wholē new sets of caroles, Micham's, &c. Misnor's,
 Negeinoth's and Mabuloth's, Thillab's and Tephil-
 lab's must be framed by the Learned. Let every
 thing that hath breath, praise the Lord.

110. And here if the matter it selte rowze not
 your meditation, little helpe can bee expected
 from any vncomposed straines. You that haue
 read of so many beastly tyrannies, and Turkish
 cruelties; you that haue had occasion to travell a-
 mongst any barbarous nations, or savage Cannibals;
 you that haue heard of the most prodigious trea-
 sons and massacres that euer were attempted, or
 thought on vnder the Sunne; haue you euer read,

or scene, or heard of any monstrous immunitie, comparable to this of the Powder-Treason? Haue ever Turkes, or Tatars, any Nero's or Caligula's made vse of powder, or such engines of fire, to ruine whole States at one blow? Nay, to blow vp their owne darlings, their owne Patrons, their owne innocent kinred that never offended them; but onely these spuria vitulamina, these bastard imps of the Whore of Babylon? If the ruine of your living Countrymen had no way affected you, what had the monuments of the dead deserved, that so many sepulchres of ancient Kings must be laid on heapes, and vtterly defaced? what fault was in the dumbe stones, and stately Edifices of your forefathers, that they should be left as spectacles of your merciles crueltie? But now perchance they repent it, and are ashamed of the Actors, and their courses. O no, that scarlet Harlot hath not learned to blush. They are pictured for Confessours and Martyres, their zeale is commended, the State condemned for punishing their Ring-leaders uniusly, and their Proselytes here amongst vs (which I grieue to speake of) follow the same doctrine that led them vnto it, and are animated to the like attempts, when their ability shall grow sufficient. For marke but these few words of Bannes a Spanish Schooleman, (whom a man would take to be none of the worst, especially in comparison of the Jesuites) Angli (saith he) sunt excusandi, quia non se eximant a superiorum potestate, nec bellum contra eos gerant, quia non suppetunt illis vires ad consequentia pericula: In 2.2. Aquin. q. 12. art. 2. The English Catho- likes

like are to be excus'd for not taking armes against
 their Superiours, because they want sufficient power
 to goe through with the busynesse. Tolerate them
 them but to goe into a head, and to make their par-
 ty good, and their natural bond to Prince or Coun-
 try, should little dismay them from venturing up-
 on the like Powder-plots. Where be then our Hig-
 gaions & Salab's (Beloued) for the stopping of this
 breed of spires, that their force should not bee an-
 swerable to their malice? As the Israelites had
 their Pascha and Purim, Holy daies set apart for the
 acknowledgement of their grand deliuerance frō
 Pharaoh, and Hamans treason: why should not this
 dayes solemnity bee continued with everlasting
 thankfulness, for the *miraculous discovery of the*
Powder-plot? Let the people learne from our *Pas-
 chas*, with what kinde of *Salab-poter* their *Catholic-
 isme* is powdred; let our children understand in
 our streets, the barbarousnesse of the plot, the pro-
 fision of the actours, the danger that would have
 faine on their *innocent heads*; If the Lord in judge-
 ment to the enginers, and in mercy to vs, had not
 prevented it, and snared the wicked in the worke of
 their *own hands*. At the mentioning of our *Church*
 or *King*, at the beholding, or remembrance of our
Parliaments, and chiefe places of Justice, let the
 villany of the *Powder-project* bee never forgotten.
 In the celebrating of the holy *Eucharist*, let our
 thankfulness for this deliuerance bee an especial
part of your sacrifice. Finally, let vs joyntly conclude
 as our Prophete here beginneth this *Psalme*: *Wee*
will praysse thee, O Lord, with our whole heart, we wil
shew

shew forth all thy wonderous Workes. Wee will bee
glad and reioyce in thee , wee will sing prayse to thy
Name, O thou most High. For our enemies are tur-
ned backe, they haue falne and perished at thy pre-
sence; for thou haft maintained our right and our
cause, thou sittest in the Throne, judging right. Now
to this God the Father, God the Sonne , and God
the Holy Ghost, three Persons and one Lord, who
is knowne by the judgement which he executeth,
and hath snared the wisked in the worke of
his owne hands, be ascribed with Hig-
gion and Selah all praises, power,
and glory from this time
forth for evermore.

A M E N.



28 那 59

HEZEKIAHS SICKNESSE AND RECOVERY.

A

SERMON PREACHED
BEFORE THE KINGS MA-
IESTIE at Woodstocke.

By JOHN PRIDEAUX, Doctor of
Divinity, *Regius Professor*, and Rector
of Exeter Colledge.



OXFORD,

Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

HEZEKIAH'S
SICKNESS AND
RECOVERY.

SERMON PREACHED
BEFORE THE KING'S MA-
JESTY, &c.

By John B. D. Doctor of
Divinity, &c. Regis
of the Royal



Imbriued by Leonara T. C. 1736
anno salutis 1636.



HEZEKIAHS SICKNESSE AND RECOVERY.

2. CHRON. 32.

24. *In those daies Hezekiah was sicke to the death, and prayed unto the Lord, and hee spake unto him, and he gave him a signe.*

I. **M**Y Text is a type of the *Worlds vncertainty, Mans security, and Gods mercy*, to those that depend on him. Wherein wee haue a view of our *miserie*, with the *meanes and Author* of our *surest deliuerance*. The instance is in *Hezechiah a King*, a fit patterne for the *best*, the *remedy Prayer*, the *chiefest refuge* for the *devoutest*: Which is effectuall onely by the *good will* of him in the *bush*, who *relieueth* ever at a *pinch*, by *speaking*, and *giuing a signe*, for our *convenient comfort*. I will not trespass on your patience, by

a

at tedious rehearsal of the connection, with that which went before: let it suffice therefore to take in by the way for an entrance, First, a touch of Hezechiah's laudable life, expressed more at large in the 2. of Kings, the 18. and 19. chapters, all one in a manner with the 36. the 37. and 38. of Isaiah: And secondly, of his wonderfull deliverance, whereof I am now to speake. His goodnes, and zeale is summarily here compriz'd: First, towards the *Church*, The *Levites* must carry the *filthinesse* out of it, verse 5. The *Priests* must rowze themselues vp to bee carefull in their places; *My sonnes* (saith he) *be not now negligent*, for *the Lord hath chosen you to stand before him and serue him*. verse 11. He restoreth the *Church-goods*, and *sacrifices*, by strict command, veri. 19. and 24. and reviueth the auncient solemnities of *Trumpets*, and *Church-musick*, ordained, and ordered by his predecessor *David*, verse 27. and 30. And surely the best method in a reformation, beginneth ever with *God*; for from thence proceeds a *Blessing*, to prosper all that follows. His care for the *Commonwealth* in the next place, comes not short of this. *He fortifies his city* (saith the sonne of *Syrach*) and *by digging shorow a hard rocke with Iron*, *brought water into the middest thereof*, Chap.48. Hee built the *wall* that was *broken*, and *raysed vp* the *towers*, and another *wall* without, prepared *Millo*, made *dares* and *shields* in abundance, set *Captaines* of warre over his people, by the councell of his *Princes* and *Mighty men*, and his owne comfortable *encouragements*, verse the 3. and forward. It were his

his *Courtiers*, and the men of *Iudah* (no doubt by his example and good directions) that copyed out the *Proverbs of Salomon*, which now are a part of our *Canon*, from the beginning of the 25. *Chapter*, vnto the end of the booke (as the 1. verse of that *Chapter* sheweth.) And if we may credit the relations of *Genebrard*, and *Torniellus*, hee was a great Patronne of the *Mathematiques*, & tooke order for the right reckoning of the yeere by *intercalation* of the moneth *Nisan*, for which the *ewes* now vse *Adar*, (as appeares in their *Calenders*) to the same effect. So great matters may bee brought to passe in a *Common-wealth*, where *Learned men* are in place, and *Kings themselves* are *learned*, to give examples and directions. All which are farther seasoned by his *personall* and *inherent graces*: His *dispatch*, in execution, his *resolution* against *Idolatry*, his *respect* to Gods messengers, his *patience* in affliction, his *earnestnesse* in prayer, his *confidence* in danger, his *wisdome* in counsell, his *study* to reforme others, his *thankefulnesse* to God for all blessings received, make his *Miraculous deliverances* seeme the lesse strange, which here may be obserued to bee *Two* aboue the rest: the *First*, from the *invasion* of *Senacherib*, and the *Second*, from his *dangerous*, and *deadly disease*.

2. What might not *Hezekiah* looke for at Gods hands, whose favour hee had found for so long a space, to prevent his desires, accept his endeours, prosper all his actions! from whom hee had receaved so many comfortable promises, and messages, and whose *Angell* had so strangely quitted

ted him, from so heauy an enemy? yet here wee see, that amongst all these *Blessings* and *triumphs*, he must come notwithstanding to his *tryall*. For in those dayes *Hezekiah* was *sick* to the *death*: hee must take the *sowre* among the *sweete*, to set an *edgeto* his *devotions*, and make farther way for *mercies*, and *wonders*: wherein we haue the *Spirituall Gests*, (if I may so speake) of a *Christian* *progreſſe*. From *care* and *industry* to doe *good*, to *some temporall* *happinesſe*; from that, to *sicknesſe*; from *sicknesſe*, to *Prayer*; from *Prayer*, to *recovery*, and other *comforts* and *signes* of *Gods* *favour*, till all at last come home to the *Court* of *Heaven*, and there we shall bee freed from other *changes*, and *removealls*.

The words (without farther straining) yeld vs these 3 circumstances: *Hezekiah's*

1. *Sicknesſe*.
2. *Physicke*.
3. *Physcion*.

His *Sicknesſe* dangerous, his *Physicke*, precious; his *Physcion*, alwaies *succesſefull*. All which must needs be granted, his *sicknesſe* being to *death*; his *physicke*, *Prayer*; his *physcion*, *God himselfe*: and for *memories* *sake*, may thus be connected; Because *Hezekiah* was *sick*, therefore he *prayed*, & because he *prayed*, therefore *God* *spake* *vnto* him, and affor-ded him a *signe*: which farther notes *vnto* vs the *commonnesſe* of *sicknesſe*, the *force* of *prayer*, and the *readinesſe* of *Gods* *helpe*, *vnto* such as *earnestly* and *faithfullly* *repayre* *vnto* him for *physicke*. Of all these in their order, briefly and plainly, as the *Spirit* of *God* shall inable me, and your *Royall* pati-ence

ence gine leaue. And first of the first, which is *Hezekiah's* sicknesse, in these words:

3 In those dayes Hezekiah was sick to the death.] A sorry entrance to continue, if the remedy bee not the sooner. For sicknesse is the dashing of all worldly delights: And true *happinesse* cannot harbour, where that hath taken vp a lodging. *But he that goeth on this way weeping, and beareth forth good seede, shall doubtlesse come againe with ioy, and bring his sheanes with him.* It would be tedious for you to heare, or me to vndertake the clearing of all those doubts that interpreters out of these words haue raysed, rather then resolued. As first, concerning the *time* of this sicknesse, whether it were before, or after the miraculous deliuary from *Senacherib's Invasion*. Most of the *ewish Rabbins*, with *Salomon Iarchi*, and *Kimchi*, and the *Papists*, with *Abulensis* and *Lyra*, together with some of our reformed, as *Musculus* and *Bullinger*, hold that it was before. Their grounds are two: Otherwise (say they) how could *Hezekiah* raigne but iust nine and twenty yeeres, seeing fifteene yeeres were added by miracle, after his sicknes, and in the fourteenth yeere of his raigne, *Senacherib* came against him. Now, likely it is, that so many great matters could not bee dispatched in one yeere. Besides, he hath a promise after his sicknesse, to be *delivered from the King of Assyria*, 2. King. 20. 16. Which argueth, that deliurance was not past before. Notwithstanding *Saint Hierome*, *Saint Augustine*, *Luther*, *Calvyn*, and the *major* part of our *Interpreters*, who take

Hezechiah's sicknesse

after them, out of *Josephus*, suppose all the warre first ended, before this sicknesse began. First, because the order of the text (in all three places where it is mentioned) so tasteth it. And next, in all these tumults, wee finde *Hezechiah*, either consulting with the Prophet, or praying in the Temple, or giuing directions to his people and Councl, or otherwise bestirring himselfe, without any mention of any sicknesse. And well might all these troubles come within the compasse of one yeere, (as *Serrarius* the Iesuite against his owne side granteth) to wit, that fourteenth they speake of, wherein *Senacherib* came, and was defeated, *Hezechiah* sickened, recovered and liued 15 yeeres after, to make vp the nine and twenty. Now, in that God promised to deliver him *after* his sicknesse, it might not bee from the *Affyrians* first Invasion, but from his returne againe, that was perhance both threatened, and feared, as the latter opinion (I thinke) more probably defendeth. So the meaning of the text will fall out to be, (according to this interpretation) *In those daies*. Ithat is, not before, or amidst, but after all troubles were ended, when *Hezechiah* had best reason to thinke himselfe most secure. When many brought *Gifts*, and *presentes* vnto him (as the words are immediatly before my text) *so that he was magnified in the sight of all Nations*, then, in the middest of his *Prosperity*, when he (perchance) thought leaston it, was hee feazed vpon with this deadly sicknesse.

Now what manner of sicknesse this should be,

be, Authours also vary; some would have it to be the *Kings Evil*, as *Aquila*, *Symmachus* and *Theodosian*. Others, an *imposthumation*. *Glycas* saith, that it was in his *feote*, which began to rot. Most conjecture it to be the *Plague*, in regard of the *Style* that appeared outwardly, and his extreme *danger* of life. But such conjectures besides the Text, are vaine and needless. Of like nature are the *causes* of this *sicknesse*, which by divers are rendred. One is thought to be the *Kings* refusing to *marry*, vpon a conceit that hee was that *Immanuel*, the *Virgins Sonne*, promised a little before to his *Father Ahaz*. So *R. Salomon*, *Lyra*, and *Glycas*, in the 2. part of his *Annals*. But *Abulensis* confutes this mainly, and most *Interpreters* are ashamed of it. Others, with the *scholastical History*, affirme, that this *sicknesse* was a *punishment*, for the *Kings* neglect of *thanksgiving*, after the overthrow of *Sennacherib*. But *Isaephus*, (whothooke most paines to bee acquainted with such matters in the history of his Country) expresseth particularly the *Sacrifices* and *Solemnities* that vpon that occasion were vsed. Besides we may adde, that no fault is layd to this *good King* a *charge* before his *sicknesse*, but after. More safely then we may conclude with *S. Hieronim* vpon the 38. of *Isaiah*, That this *disease* was rather a restraint from *future presumption*, then a *punishment* for *former sinnes*. Not *nunquam*, inflicted by way of *revenge*, or *adversus*, as a *ransom* to make *satisfaction*, but *modica*, or *discreta*, a *lessoning* for him selfe, or *nepluens*, an example to others, a *tryall* for his

his instruction (saith *Bernard*) not a forlaking to his destruction. For howsoever all afflictions presuppose sinnes yet all are not inflicted, as the punishment of sinne, which tobs long disputation with his friends, and the Lords determination in the end, maketh most apparent. Neither want there farther proofes in this kinde. When the Disciples made question, concerning the man that was borneblind, Iohn 9. Whether it came through his owne or his parents fault; our Saviour denies both members of the division, and tells them that it was rather *that the workes of God should be made manifest in him*. The Tower of Siloā fell vpon eighteene persons, not so much for their sinnes, as for the lessoning of others, Luk. 12. Because of the mixt cup in the Lords hand, Psal. 79. his children sometimes are to drinke the purer wine, though his enemies shall bee sure of the dregs. For what is this world else; but as the *Author* of the Sermons de Tempore shewes it, as it were in a Mappe, a vast and glowing Fury made where the wicked are the druse, the godly, the gold, tribulation, the fire, and God himselfe, the Workeman? Is it not better therefore (saith *Saint Augustine*) that God should chastise thee here, then spare thee here, and forsake thee hereafter? He would haue a Champion valiant, without an adversary (saith *Saint Basil*) that supposeth a just man should be free from afflictions. For What are all such crosses, but as so many penitentia, all Sermons, preached by God himselfe, to make vs know our selues, and bring vs home vnto him?

Hether poues not a good student in this Schoole
of the Crosse, hath small hopes to attaine hereafer
to any degree in heauen. The old Testament
began almost with Abels slaughter, and the New,
with the butchering of the Infants, and Iohn Bap-
tists imprisonment. The Patriarks, Prophets, and
Apostles, with all Gods chosen, had their part of
this cup. *He chastiseth all that he receiveth*, Prov. 3.
So here good King Hezekiah, in the height of
his prosperity, is remembred with a sicknesse, to
minde the greatest, of their frailty, and the holiest,
of their humiliation, and the happiest, not to de-
pend ypon their owne abilities; much more the
meanest here should learne, with patience to vn-
dergoe such crosses, as their betters haue borne,
and with compassion not to censure, but to comfort
their afflicted brethren. For canst thou murmur
if God should visite thee, when thou considerest
that Hezekiah was sicke? Or account thy Payne
too grecuous, when his was to the death? or com-
plaine it comes vnseasonably, seeing this hap-
pened to him in those dayes, wherein nothing was
expected but joy and triumphs? I should dis-
trust your understandings, and religious disposi-
tions, to presse this point further. It is a sad
theame to discourse of sicknesse: the remedy there-
fote (I trust) will bee the more welcome, which
the Text leadeth vnto, in the words follow-
ing.

3. *And he prayed vnto the Lord.*] Prayer pier-
ceth the cloudes, offreth violence to the King-
dome of heauen, and in manner ouer-ruleth him,

that over-ruleth all things, But that this Physicke
proue strong in operation, it must bee continued,
and fervent, as the best *Doctors* prescribe, and
tempered with the precious *ingredients* of *Faith*,
Hope, and *Charity*.

*Non vox, sed voxum; non magica
chordula, sed cor.*

Not windie wordes, but waigthy wishes, not
the harpe strings, but the heart strings, not hee
that crieth lowdest, but he that loueth most, hath
the best acceptance before the Throne of grace.
In this forme (no doubt) dying *Hezekiah* com-
mended his desperate case to the *Lord of life*; and
howsoeuer, the harsh message of *Isaiah the Pro-
phet*, was sufficient to breake his heart, so vnex-
pectedly sent, so peremptorily delinere, so like-
ly to take effect in so great extremity: *Set thine
house in order, for thou shalt surely dye, and not live;*
which the damnable glisse of some *Rabbines*
make yet a great deale more horrid; *Thou shalt
surely dye*] (say they) that is, in this *World*: *And
not live*] that is, in the *World to come*: Yet *faith*
lets not goe it's hold, *hope* would not bee perswa-
ded, but that *God* would be intreated; hee had
heard of his mercies of old, and had tasted of
the sweetnesse of them in all the passage of his
life; and therefore hee now resolues to employ
his expiring spirits, and gasping breath, as long
as they should continue, to try at the last cast,
what might be obtained. *Blessed King!* it was
Gods extraordinary grace that sealed thee in
this direstest course; some woulde soone haue
mur-

murmured; *Hau I beeene so carefull and zealous* to doe God seruice, and shall this bee my recom-
pence, to be cut off before my time? *must I, after* so many fayre promises, dye thus a childesse in my
flourishing age? and is there no other order to
be taken, but onely to *set my house in order?* Many
of the like speeches *impatience* would haue vt-
tered, and perchance haue abused the *Prophet* for
bringing such a *dismal doome*. But our Kings
broken and contrite heart containeth no such
dregges: hee heares all with patience, beares all
with patience, considers all with patience, and
so with *teares* in his *eyes*, *death* in his *face*, (*yet*
confidence in his *heart*) hee turnes about vnto the
wall. This hee did (say many Interpreters) be-
cause the Temple stood that way, towards which
it was their custome to turne their faces in
prayer. Saint *Hierome* takes the reason to bee ra-
ther, that the standers by might not behold his
teares: and *Lyra*, that they might not hinder him,
as *Angelomius* further notes, by *disturbing* his
devotion. His *teares* may bee also thought to
proceed, not so much from the *horrore* of in-
stant *death*; or a *loth to depart* from worldly
pleasures; or an *womanly sinking* vnder the extre-
mity of paine (howsoeuer such brunts most com-
monly shame the *valour* of those, who hold
themselues most resolute:) as from a *desire*
he had, to perfect the *reformation* which was be-
gun; and to leaue an *heyre* behinde (forthen
he had none) to succeede in his Kingdome, and
continue the blessed line. For how could it chuse

but grieue him to fore-thinke on the distraction
that was like to ensue, in a State so vnsettled? Ma-
ny yet addicted to *Idolatry*, false-hearted *Shebna*
the Treasurer gaping to succeed, which could not
be without opposition. Many particulars besides,
(which him selfe only knew,) and the world could
not take notice of, might justly occasion him to
water his couch with teares. And teares in such a
case, either for *publique good*, or *private escapes*, by
Davids practice, *Ieremies Lamentations*, and our
Saviours weeping for Lazarus, and over *Jerusa-*
lem, are warranted to be *Heroicall*. We haue more
sinnes (Beloued) to bewaile, but fewer teares to
shead: greater occasion to hide our *faces*, but lesse
contrition to doe it: many *Physitians* shall bee first
fee'd, before this remedy bee thought vpon, that
Hezekiah prayed unto the Lord.

6. *Hee prayed.*] *Simon Magus* had not the
grace to pray himselfe, but the face to intreat o-
thers. I make no doubt, but here the Prophet
Isaiah prayed, the Priests *prayed*, the *Courtiers* and
people *prayed*, (all were good helpe, and it was
their dutie) yet this sufficeth not *Hezekiah*, except
hee pray himselfe: hee could best plead his owne
cause, and commence his owne suit, and haue
the better audience. But to whom doth hee pray?
Poerty was not then on foot, to pray to *Saints de-*
parted before their images, or *buying Masses*, or ap-
plying *relicues*. *Isaiah* had instructed them bet-
ter, that *Abraham* was ignorant of them, and the
Brazen Serpent was broken downe by the *Kings*
command, and called *Nehushtan*, that no such
prai-

praying should be vised vnto it. *Hee prayed therefore (as the text hath it) unto the Lord* and none other, him hee had only offended, his mercy hee had ever found ready y his power hee was assured of, he alone throughly knewe his wofull case, and therefore not as much as dreamed of the mediation of any other. The forme of his prayer is set downe in the twentieth of the 26. of Kings, and *Essay* the 38. in the same wordes, to teach vs to regard that the more, which the *Holy Ghost* vouchsafeth so precisely to repeat. From whence if our *Puritans* hope to drawe any instance for their extemporary brabbling, and brawling against our set formes of prayer; the text will shew them, as repugnant to *Hezekiah* herein, as commonly they are otherwise to all their lawfull superiors. For his prayer here was on his bed, vpon his particular and extraordinary necessitie; they must vent theirs in the *Church*, where no such occasion is offered, to the excluding of better formes, then their best premeditation can affoord vs. *Hezekiah* turned his face to the wall, that this particular request of his might not bee heard, or disturbed: The gift of these men is vnder-valued, if their *professes* be not about them to applaud, and admire it. More tolerable therefore it were, that they troubled not the *Church* more by their *prating*, then they helpe it by such *praying*. In this case, if their *conceits* were not too fleeting, they might consider, that *prayer* is of two sorts, *Publique*, or *private*. *Publique* may be either *solemne* in the *Church*, or more *retired*, in a *familie*, or some other

ther occasioned assembly. Now to thrust in here, with sudden, and unconcoited flashes, were not only to crosse Scripture, Fathers, and the continual practice of all Christian Assemblies, that euer deserued the name of Churches: but also to abuse such Holy meetings, by hindring the concurrence of devotions in knowne petitions, wherein they ought to joyne, and the saying Amen to that, they must be sure is warrantable. Private prayers, (I confesse) are of another nature, wherein divers notwithstanding may bee holpen what to say, and directed, what to aske, by publike formes, though such particulars may often fall out in regard of personall grievances, sinnes, or benefits, that may dictate (as it were) an ejaculatory prayer, as the occasion shall bee offered. Such was Hezekiah's here, and such were to be wished more rite, among all sorts of people. Notable examples herein wee haue of Jacob, O Lord God of my Father Abraham, and God of my Father Izaack: The Lord which saidst unto me, Returne into thy Countrey, and to thy kinred, and I will deal well with thee: I am not worthy of the least of all thy mercies, & all the truth which thou haft shewed vnto thy servant. For with my staffe I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau, for I feare him. So Sampson, vpon his resolution to dye: O Lord God (faith he) remember me, I pray thee, and strengthen me, onely this once, O God, that I may bee at once avenged of the Philistines, for my two eyes. And what are the most part of Davids Psalmes, but a contex-

Gen. 32.9.

Iud. 16.28.

ture

ture of such heavenly wishes, aptly composed for his owne vse, and the direction of others, that expect the same protection? O how would it become the conversation of *Christians*, instead of corrupt communication, and blasphemous oaths and cursings, to haue their mouthes filled with such *Prayses* and *Prayers*? How well doe such speeches sound from the mouthes of good subiects? *God sauе the King: or Give the King thy Judge-
ments, O Lord, and thy righteousness unto the Kings
Sonne.* In the warlike raigne of *David*, wee haue a large description in Scripture, of *Captaines* and *Worthies*; but in *Solomons* succeding *Peaceable* government, of stately *buildings*, notable examples of *Justice*, flourishing of the *Arts*, trafficking with *forraime Nations*, and the like. All which are the extraordinary blessings of God, and by his dispol-
sall haue their turnes, and periods, which most commonly are found in the *body*, as the head is affected. Where a *King* therefore makes the *Lords Prayer*, the best *Prayer*, the subject of his *meditati-
ons*; with what face may subiects be backward, in following such directions? *Hezekiah* (as wee all know) wanted not titles, nor treasure, nor friends, nor any other good parts, that might grace a man: and yet heere wee see in the vshot of extre-
mity, his onely refuge is *Prayer*. And this brings him to the speech of the *Physitian*, which recovered him. For when he had *prayed* vnto the *Lord*, the *Lord* *spake* vnto him, and *hee* *gave* *him* a *signe*. Where we haue the last words of my *Text*, and third member of my division, pointing at the

the Physician, and the course he tooke.

7. And he spake unto him, and hee gaue him a signe.] Πολλωπός καὶ πολυτελός, at sundry times, and in divers manners, hath it pleased the Lord of heauen to speake to men here vpon earth, by his Sonne, by his servants, by Angels, by men, internally, externally, in dreames, by open visions; as Suarez upon Aquinas's third part, quest. 30. Peucer in his commentary of the divers kinds of divination; Menclius in a peculiar tract of the knowledge of God, doe at large declare. This speaking here to Hezechiah was by Isaiah the Prophet, as the text, 2. Kings 20. clearly sheweth. And as the extremity was great, and vrgent; so this speaking was quicke, and comfortable, in these most gracious tearmes, Turne againe and tell Hezechiah נגיד עמי the Captaine of my people: Thus saith the Lord, the God of David thy Father, I haue heard thy prayer, I haue seene thy teares; Behold, I will heale thee on the 3^d day, thou shalt goe vp unto the house of the Lord. Could there be better newes to a dying man? Yet this is not all. I will adde (saith he) unto thy daies 15 yeares, and I will deliuer thee and thy City, out of the hand of the King of Assyria; and I will defend this City for mine own sake, and for my servant David's sake. This was more then could be expected, but thus it pleased the Lord to dispence his favours. Some one perchance in Isaiah's place, would haue here repined at such a message; Good Lord, what meanest thou by this? art thou so soone changed, or haft thou a double will, one contrary to the other? Can it stand with thy immutability, so suddenly

denly to doe and vndoe? or with my reputation, to vsay that so quickly, which by thy *exprefte command* I so lately deliuered? The King and *Courtiers*, may hold me for a false prophet, who, vpon mine owne head, speake that so confidently which now I must recall? But *Isaiah* was no *Arminian*, he knew, it was no *manners* for him to make a question of *Gods doings*: Hee was acquainted so farre with his proceedings, that most com- monly hee reveales not all that hee himselfe meanes *to doe*; but so much onely, as his Ministers are bound *to teach*, and *servants to learne*. Whence that distinction of *Divines*, into *volun- tatem signi & beneplaciti*, His revealed will toward vs, and his *secret* in His eternall Counsell, notes not two distinct wills in God, (as *Lombard* well ob- serves, and the Schoolemen on him at the 45. Dist. of the first booke of the sentences) but di- vers formes of speaking, concerning the acts and effects of the same will. Hence among the An- cients thererunnes a saying, which is fathered on *Gregory*, *Deus mutat sententiam, sed non consilium*. Gods revealed denunciation may bee altered, but never his eternall purpose. For the first may bee vttered according to the disposition of *second causes*, or our *deserts* (as *Zanchius* well gathereth out of Saint *Augustine*) whereas the latter de- pends vpon *eternall immutability*, and therefore in no respect can admit any shadow of change. Now these are not opposite, but *subordinate*, the re- vealed, to the *secret*; as part, to the whole; the *revealed* expressing the meanes, whereby the *secret* is ful-

fulfilled. Salomons carriage in the fatuous case
betweene the two harlots, giues an instance of the
like in men. Did he intend (thinke you) the bar-
barous dividing of the infant, that had no way of
fended? Yet his words at first are, *Bring mee a*
sward, divide the living child in two, & give halfe to
the one, and halfe to the other. But his intent, which
he concealed, is afterward expressed, *Give the true*
Mother the living child, and in no wise slay it:
and all Israell saw that this was the wisdome of God
in him. His first command then included not his
purpose, but a tryall, to finde out the truth. And so
God here not peremptorily sets downe what
should bee, but what the Prophet was to deliver,
concealing both from King and Prophet what
should ensue vpon it. Where there is no more
contrariety then in our Saviours inquiry for pro-
vision for the multitude, John 6. hee asked Philip
as it were doabtfully, *where so much bread might*
be bought; but this he said to prove him (saith the
text) *for he himselfe knew what he woulde doe.* The
Prophets deadly message therefore was true in
relation to the second causes, referred to their pro-
per effect; yet subordinate to Gods secret purpose,
in reference to the end: the ground of all which is
closely layed in the 17. Article of our Church, to
which we subscribe. Gods decrees for the end, in-
clude alwaies the *meanes,* and therefore such
threatnings serue Gods children to stirre them vp
to sethem.

8. This vle David made, 2. Sam. 12. The
commande was peremptory: *The child that is*
borne

borde unto thee, shall surely dy. Yet the King ceas-
ed not to fast, and weepe, as long as breath was
in it, onely vpon this ground, *Who can tell whe-
ther God will be gracious vnto me, that the child
may live?* I had not dwelt so long vpon this, but
that the *unsetled wavering* of divers learned men a-
mongst vs, had given iust cause. Hence you may
ghesse (beloued) how little reason the *Arminians*
had, to take part with the *Papists*, and *Lutherans*,
to slander our Church, (as for many other
things) in this, that we make God to haue two
distinct wills, the one *dashyng* the other. This they
referte to our *Crypticall Divinity* (as it pleaseth
those *Theologulers* to terme it) as though wee
maintained any points in secret, that wee dare
not publikely to justify before all the World.
Junius at the beginning gave them good counsell,
for the peace of the Church. *Crovins* hath par-
ticularly answered *Berius*, to this calumny, in
the second and third Chapter of his *Parenaticus*;
and all of them of late, by Gods providence, and
your *Majesties* especiall furtherance (I trust) haue
met with their *Masters* at *Dort*. For such
imputations are no newes to those who are ac-
quainted with the obiections of the *Pelagians*,
and *Semipelagians*, against Saint *Augustine*, *Pro-
per*, and their followers: the Bickerings betweene
the *Germane Bishops*, and the *French*, in the
cause of *Godscall* and *Erigena Scotus*, the later
stirres betweene *Luther* and *Erasmus*, the *Pseudo-
lutherans*, and their opposites, *Benza* and *Castalion*,
Peter Baro, & our *English Divines*, the *Iesuites* and the

*Consilium de
pace Ecclesie.*

the *Dominicans*, which contention is yet *fresh* on
foote, and the *Pope* for all his *infallibility* (often
yrged thereunto) dares not to decide it, but lets it
still runne on. Old *Cumel* tells *Yafques* the *Jesusite*
in playne *termes*, that most commonly those that
stand most vpon their sharpe wits, are found, in
the conclusion, most repugnant to *grace*. *Rispolis*
hath set forth a *picture* of *Aquinas*, bearing downe
with his *Buckler*, and stabbing those with his *pen*,
that in any sort shall deny the whole *determina-*
tion of the *second causes*, by the *first*, or *contingent*
effects by *Gods immutable decree*. *Nugno* comes
vpon them for *wresting* authors contrary to their
meaning, and addes that hee verily thinkes they
will serue him so too, when once he is dead, notwithstanding
his direct writing against them. But to
recall my selfe from this digression whereof I am
sensible, *Aluarez*, *Bannes*, *Cabrera*, *Ripa*, with
the forenamed authors, sufficiently shew, if a man
would goe no farther; That the soundest Schoole-
men successiuelie haue ever defended in substance,
concerning *Gods purpose*, and *mans will*, his
grace, and our *abilities*, that which our Church of
England at this day maintaineth. For in this they
shew them *Schoolemen*, (as they are commonly
tearmed) whereas otherwise they play the *schoole-
boyes*, where the *Popes* decrees *over-awe* them.
Their learning generally being as an *over-growne
wood*, amongst many *thornes* and *bushes*, which are
good for nothing but *fuell*. Much good *ancient
timber* may bee found out, to serue in the *Lords
building*, whereas on the other side, *Forstius's Li-
bertas*

hers as *Prophetandi*, and *Arminius Meditatio sine lectione*, which they and their schollers practise so much, and plead for, without religious and discreet restraint, would set all in a combustion. How much better is it therefore for vs (Beloued) to hearken with *Hezekiah* unto the *Lord* speaking, as he doth at this time to vs, by his *Word*, and Ministers, who ought not in that regard to bee lightly esteemed of you (howsoever vnworthy in themselves) for their *Masters* sake? Hee speakes to vs in this point, that notwithstanding hee often threaten, and sometime strike, yet place is left for *mercy*, where it is sought accordingly. Use but *Hezekiah's* teares and prayers, and he is the same God, that will not only *speak*, but giue comfortable signes of his favour, which is the *upshot* of my text, and a signe that I shall not hold you long. *And he gave him a signe.*] Signes, and miracles were frequent among the old *Patriarchs*, *Prophets*, and the *Apostles*, with some of their successors, in the Primitive Church, for the confirmation of their *vocation*, *faith*, and *doctrine*. But the *Goffell* once fully received, we are left to the *text*, to arme our selves against *Antichrist*, who comes with signes and miracles. And not to rake vp old sores: who knowes not of late the practices of *Father Edmonds*, and *Darrell*, with their complices, to iustify *Papery*, and *Puritanisme*, by the casting out of *Devils*? In which kinde of imposture, some *French Monkes* were put of late to a hard exigent, when *Verrine* the *Devils* discourse, must be put in print, to make good their *exorcismes* and *superstitions*. But aboue

all, I marvaille why Bellarmine and Gretter should so strangely upbraid our Church for the defect of miracles; the first, in these termes, *Hereticos non posse exorquere miracula, neq; à Deo, neq; à Diabolo, ad confirmandam rationem presentiam*, in his 3. booke de Barbarista, and 8. Chap. The latter, in the like: *Diabolum puduisse Lutheri doctrinam miraculis confirmare*. In his defence of the 2. Chap. of Bellarmines first Booke de verbo Dei. Doe they take a pride, that the Devil is so forward to advance their cause by *miracles*, and so backward to doe vs any *kindnesse*? If this be the issue, wee shall rest content with such *miracles*, as our Saviour, and the *Apostles* wrought; at the first propagating of the Gospell; and when wee teach any new doctrine, dissenting from this, then to cast about for new *miracles* to confirme it. But here a signe was necessary (as Saint Augustine obserueth) that of the two messages the Prophet brought to *Hezekiah*, in shew contradictory, he might bee assur'd on which to depend. The signe that is here onely mentioned in the *generall*, is another-where particularly set downe to bee, *the going backe of the Sunne*, or at least *the shadow*, *ten degrees* in King *Ahaz* *Diall*, where no doubt can be among Interpreters, whether it were done or no, but of the manner how it might possibly bee accomplished. Of the *standing still* of the *Sunne*, some instances are given: one was, at the request of Father *Mutius* an *Hermite*, who going to visit a sicke person, was like to be benighted, had not the *Sunne* *halfe only* aboue the *Horizon*, for divers houres stayed his *leasure*

leasure, till he came to his patient, as 'tis told vs in *vitus Patrum*, lib. 1. cap. 16. Another is brought by *Turpine*, in the life of *Charles the Great*, the 28. Chap. for a more notable stay of the *Sunne* in one place, for aboue three daies together, to gratify that *Emperour* in the pursuite of his enemies. A third is out of the first booke of *Chron. 4. chap. 22.* made good only by the *vulgar Latine* edition, which readeth, *Et qui stare fecit sollem.*] This last much troubled *Torniellus*, otherwise a diligent *Historian*, so that he professeth ingeniously in his *Annals*, that he knowes not what to make of it. But the first, *Serrarius the Jesuite* will scarce admit for a *trash*. The second, *Baronius* rejects for a *lye*, and the third all may see depends on a false *transl.* For whereas our English *Doway Bibles* render word for word, out of the *vulgar Latine*, *And Hee that made the Sunne to stand.*] The Orig-
nall hath nothing but יְהוָה, the *Septuagint*, was
in our English, & all other that I haue seene, *And Iokim*] the proper name of a man, one of *Iudah's* posterity. And therefore they must needs bee זְנוּן Men of *Lying* (as corruptly almost they render the very next words) who would make that to signify the *Standing still of the Sunne*. Whence wee may obserue by the way, what pure Text the *Councell of Trent* would put vpon vs for *authenticall*, if we would take it in grosse: And how palpably our *peccish Recusants* in such cafes are abused, in depending on such men, who care not with what *huskes* they feed them. Once this is certaine, that both *Sunne* and *Moone* stood still

together for a whole daies space, in *Joshua's* time. But here the *Miracle* seemes greater, in going backe of *the same tenne degrees*, especially as it is by most *Interpreters* expressed:

10. For they suppose, the Sun had then passed forward *tenne degrees* in the *Diall*, before the *miracle* began: so that *two* onely wanted for his *setting*. *Tenme* then spent in the *going backe*, to the *point* where it was first, makes that one *artificiall day* aboue *thirty houres*, whereas that of *Joshuah* (for ought we finde) and of which the *text* saies, there was *never the like before or after*, could not be aboue *24*. Now if the *Sunne* were here posted *forth*, and backe in an *instant*, (as some would salue the matter) how could the *motion* of the *shadow* in the *Dyall* be distinctly discerned? And to put *halfe degrees* for *whole*, (as others would gaund the reckoning) the *text* will hardly beare. To let passe then, what explication here might arise from *Copernicus* moving of the *earth*, or *Tycho Brahe's* fixing of the *Sunne*, as the *center* of *motion* to the rest of the *Planets*; or *Fracastorius* *multitude* of *Homocentricks*: take but the old *received grounds*, either of *eight Orbes*, with *Aristotle*, or *nine*, with *Ptolemy*, or *tenne*, with *Alphonsus*, or now at the last, of *eleven* with *Maginus* and *Clavius*, not excluding their *Excentricks*, *Concentricks*, *Epicycles*, yea and *Excentrepicycles*, which they make belonging unto them, to salue all *appearances*, and a world of *difficulties* would follow, if with this *Sunnes retrogradation*, all the *heavenly*

verly Orbes, according to the same proportion, moved not backward. Besides the disordering of the Starres aspects, & distancs one vnto the other, those that take away all Orbes, and leave the Starres to fly like birds in the ayre, without the same miraculo wroght likewise in all, will not bee able to v-void. To bee quitted therefore from this trouble, Burgensis thinkes it safer, with a Barbarel, to affirme, that the Sunne kept his course, & the heimens their order, and the day his length: but the shadow, contrary to his nature, was miraculously brought back. With those accord *Abias Monianus, Baltinger, and some others*: And their reasons are, first, Otherwise the miracle would haue beeene as conspicuous in other Dyns, as in that of *Aba*: And the whole world (amazed at the Prodigie) would in those dayes haue yeelded some *forraine Mathematicians*, to haue recorded it. Besides, the text every where infisteth vpon the shadow, and but once mentioneth the Sunne, and then not going back in the heauen, but brought back in *Aba* his Dyn. To that which is objected out of the 31. verse, that notice was taken of this in other Countries, seeing some were sent from Babylon, to inquire of the wonder, they answer out of the same place: *They came to see the wonder that was done in the Land*: whereof they might haue, not of the going backe of the Sunne, & the dayes miraculos length, which at home they had seene. I am not ignorant how *Mathew Toring* replies on this of *Burgensis* If (saith he) the shadow should yeeld vs this miracle without the Sunne, then God should be put to cre-

are a new light, which should haue a motion without a subject, and bee brighter then the Sunne, to obscure his shadow, and make his owne apparent. But to this Arguement might answere, that God might so infect, and dispoile the Sunne beames, (which naturally are darted out at a right line) to cast a shadow forth or back, from any grosse body, as His wisedome should hold most convenient. How soever, a great miracle it must needs bee, and no lesse perchance, to finde the shadow goe backe, when the Sunne keepes his course, as the Sunne to change his course, and the shadow to attend on it. In this difference (being out of my profession) I take not vpon me to be iudge. Wee may make use of both. In the first, a good King resembles that Sun, that giueth life and influence to all the rest of the staires, cannot haue his course stayed, but by an almighty hand, and leaueth darkness and horrour, when souer he departeth. In the second, our life is a shadow, every minute moving forward, in the Day of our time, which none can stop, or set backe, but he that gave Hezechiah a signe. And signes he giueth also to vs (Beloued) of his extraordinary mercies and favour, in another kinde, if our unthankfulness would but take notice of what wee fully enjoy: A most gracious Soueraigne, a florishing Church, a peaceable Common-wealth, reward for vertue, punishment for vice. Infinite such signes may be reckned, but what reformation they worke in vs, our owne conscience can best informe vs. *Theodoricus, Archbishop of Colen, mentioned by Aeneas Sylvius, in the second booke of his Commentaries*

Commentaries of the deeds of *King Alfonſus*,
when the *Emperour Sigismund* demanded him of
the *directeſt courſe* to *happineſſe*: Performe (ſaiſt
he) *when thou art well*, *what thou promiſedſt when*
thou wert ſick. And bleſſed are they that ſo are
viſited by *Gods hand*, that they *pray* with *Hezekiah*;
and ſo *pray*, that *God* may *ſpeak unto them*; and ſo
ſpeak, that ſignes accompany it of his merciſull fa-
vour. The grace of our Lord *Ieſus Christ*, the
loue of *God the Father*, and the fellow-
ſhip of the *Holy Ghost* bee with
vs all evermore.

A M E N.



28 ~~18~~ 59

PEREZ-VZZAH.

OR The Breach of VZZAH.

As it was deliuered in a Sermon before His
M A I E S T Y at Woodstocke, August
the 24. Anno 1624.

By I O H N P R I D E A V X, Rector of
Exeter Colledge, His M A I E S T I E ' s Pro-
fessor in Divinity, & at that time Vice-
Chancellor of the University of
O X F O R D.

I. C O R. 7. 17.

*As God hath called every man,
so let him walke.*



OXFORD,

Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

PERESVATSAH.

20

The Principality of Vassah.

All the nobility and gentry in the Principality of Vassah
are to be called **Princes** and **Princesses**,
and the **Principality** is to be called **THE
PRINCIPALITY OF VASSAH**.

The **Principality of Vassah** is to be called **THE
PRINCIPALITY OF VASSAH**,
and the **Principality** is to be called **THE
PRINCIPALITY OF VASSAH**.



George
King of Prussia
and the
Principality of Vassah.

TO THE RIGHT
HONORABLE,
IAMES,
EARLE OF ARREN,
LORD OF EVENNA
AND INNBRDALE, &c.
all the blessings of this
life, and that
hereafter, to
Right Honorable,

Iue mee leauie to present
only to your *View*, that
which you heard not
long since distractedly
uttered. I haue ever ob-
serued your extraordi-
nary favours toward me, which I wish I
could as well deserue, as thankfully ac-
knowledge. When importunity therefore
had extorted from me, the publishing of
these

JOHN PERIDEBAX

these troubled Meditations, I could not bee
to seeke of a Patron. Your Heroicall dispo-
sition in generall, and particular respect to
mee, being so fresh in memory. Weake
frames need the stronger supporters; and of-
ten times a poore Pamphlet becommeth
passable by a rich frontispice. I desire this
may be admitted not as an acquittance for
former debts, but an obligation for future
payment: which were I as able as ready,
should not bee long behind. But where
true Noblenesse is radical, harmelesse pre-
sumption, and vngarded plainnesse for want
of Court complement, seldom meets with
a cheque. This emboldens mee to depend
on your tryed acceptance; who am

Oxford, Exeter Col-
ledge. Octob. 22. 28 MR 5

Your Honours

most bounden

to be commanded

JOHN PRIDEAUX.



1. And when they came to Nachon's threshing floore, Uzzah put forth his hand to take the Arke of God, and tooke hold of it, for the Oxen booke it.

7 And when the anger of the Lord was kindled against Uzzah, and God smote him there for his error, and there he died by the Arke of God.

MY Text intitulare a kind of progresse undertaken by King David with his Peers and People, to remoue the Arke of God from Gibeah of Kiriat-bierim, where it sometimes sojournd, and rest in Jerusalem in the Tabernacle he had erected for it. The least reflection on the argument of the former chapter, will cleare the Connection, and shew the dependence of this passage vpon that which went before. After the death of Saul's sonne Ishboseth, the union of Israel and Indab, and their ioynt homage performed to David in Hebron, the besieging of Jerusalem, and winning it from the Iebusites, with two other notable victories against their bad neighbours the Philistins. The first thing this good King thinks vpon, is the setting of Gods service. He held it a neglect no longer

1. Chro. 16. 1.

2. Sam. 4. 7.
Ib. c. 5. 1. 3.
Ver. 6.
Ver. 17.
& 22.

Eth. 2.

ger to be indured, that the *Arke of God* should want a *Tabernacle*, or the *Tabernacle* bee so farre from *Jerusalem* his chiefe abode, that he might not daily resort vnto it. He considered that *Abinadabs* private house could not be fit for such *publike worship*, and all the time of King *Saul* little harkening was there after such matters. But now *peace* being established by the devoluing of the *Scepter* to him; Religion began to looke out, as the *Sunne* after a *storme*. The *Persians* perhaps (with *Aßuerus*) would have revellled vpon such successe, more then an hundred and feare score daies together; and the *Romanes* haue pageanted our lesse victories in many an *ambitious triumph*: But *Gods children* seeke not their owne, but the *glory* of him that *protects* them. *Impediments* may sometimes *binder*, or *distractions* *diver*, or *crosses* *disable*, their best de-signes: but their hearts are alwaies fixed on the right, as here King *David*s was, to expresse it selfe vpon the first opportunity afforded. A *Parliament* therefore is proclaimed, and *consultation* had with the *thousands* and *hundreds* of the *choicest Priests* and *People* of all *Israel*. It would doe a man good to consider the *gracious speech* of this religious King, then had in this *Parliament* (though here omitted, yet) registered in 1. Chron. 13. in these very words, *If it seeme good unto you* (faith he) *and that it be of the Lord*; *let vs send abroad unto our brethren* every where, *that are left in all the land of Israel*; *and with them also to the Priests and Levites* which are in their *Cities*, and *Suburbs*, *that they may gather themselves unto vs*, and *let vs bring the Arke againe*

ngaine vs vs, for we inquired not at in the daies
of Saul. What should not such words of a King
worke with well affected subiects? There wanted
not in himselfe *wisdom* to dispose, or *authority* to
command, or *resolution* to execute: yet it pleaseith
him to advise with the *present*, and send for them
that are *absent*, and make himselfe a *party* by cal-
ling them *Brethren*, and acknowledge the *common*
fault, that all might joyne for *amendment*. Such
kindewise leaues most commonly the greatest *im-*
pression in liberall dispositions, and *workes* often
more sweetly then *imperious commands*. Here it
appeares it did, in the words next following, *And*
all the Congregation said that they would do so, for
the thing was right in the sight of all the people. All
the people therefore from *Shibor* to *Hemah*, (the
utmost *borders* of the *kingdome*) came flocking
with all alacrity to give their readiest *attendance*. It
could be no *small company*, when 30000 are noted
for *choice men* of *Israell*, and the rest left *number-*
lesse vnder their severall *Captaines* and *Comman-*
ders. These we finde here marching from *Ierusa-*
lem (as it should seeme) to *Baalab*, from *Baalab* to
Kiriath-jeirim: in which *City* on a hill (thence
called *Gibeah*) stood *Abinadabs* house, where the
Arke had remained, after its returne from the *Phe-*
listines; and the plague of the *Bethshemites* (for
prying into it) full twenty *yeares* together. Thence
it is now taken (as a man would thinke) with the
greatest *solemnity* and *reverence* that might be de-
vised. A new *cart* is made for the purpose, to pre-
vent the least *suspicion* of *pollution*, or *prophanerie*:
Abinadabs

1. Chron.
13. 4.

1. Chron.
13. 6.

1. Sam. 7. 3.

Abinadabs sonnes (who had attended it so long, in their Fathers house) haue their charge continued, to bee the neatest *Guardians* about it: *Achio* is before, *Vzzah* comes after; the rest keepe their due distance. A goodly sight it must needs be, of such well ordered troupes, vpon so sacred a peece of seruice. The King reioyceth, the *Musick* soundeth, the multitude shouteth; and no doubt but that prescribed forme of *prayer*, at the *Arkes* removing, was then often repeated, *Rise up Lord, And let thine enemies be scatterd, and let them that hate thee fly before thee*; Numb. 10. 35. But what more vsuall then mens surest expectations, to be deceaved, and their best intentions crossed. *Crosses* and contentments take their turnes, not as men would haue it; but as God disposeth. They that travelled here so contentedly, with such variety of good company and *musick*, how suddenly, (not long after their first letting forth) doe they meet with an accident, which puts them all out of heart, and their instruments (as it were) out of tune. For

2. When they came to Nachons threshing floore, *Vzzah* put forth his hand to the *Arke* of God, and tooke hold of it, for the Oxen shooke it. And the anger of the Lord was kindled against *Vzzah*, and God smote him there for his errour, and there he died by the *Arke* of God. Wherein may it please you to obserue in generall

these three parts;	1. The danger that the <i>Arke</i> was in, The Oxen shooke it.
	2. <i>Vzzah</i> 's fault, he put forth his hand and tooke hold of it.

3. The present punishment, inflicted vpon the fact, God smote him there for his errour and there he died, &c.

The first intimates against the Papists, that the most settled estate of the Church, while it is here militant, is not privileged from shaking, nor its chiefest upholders from stumbling. The second, against the Puritans; that every man in such a case, is not to thrust forth his hand to be a Reformer, farther then his place and calling warrant him. The third, against the Atheisticall Politicians, that God cannot be deluded as men are; hee will espy a fault, and strike (perchance) suddenly, though never so faire a glasse be let vpon the action. Of these in their order, as God shall enable me, and your Royall patience giue way. And first of the first, which is the danger the Arke was in. This is here prefaced vnto vs with foure circumstances: 1. Of the Time, when. 2. Of the persons, They. 3. Of the progresse, Came. Lastly, of the place, to Nachons threshingfloore. All which to discusse apart, were to shew more curiositie, then judgement: and to insist vpon quiddities (as the manner of some is) to gaine applause of wit, in that the Holy Ghost never meant: I came not to this place with any such intent, but to discharge my duty in preaching Christ Iesus, for the winning of soules. Their grounds to mee are unknowne, that dare to doe otherwise. May it please you therefore, to beare with plainenesse; and to expect no deeper speculations, then this Historicall text affordeth: which here in the first entrance puts vs to a stand, with David and his chosen company.

וְאֶת־בְּנֵי־עֲמָקָם
וְאֶת־בְּנֵי־בָּקָר
וְאֶת־בְּנֵי־בָּקָר
וְאֶת־בְּנֵי־בָּקָר

Gen. 50.
Jud. 6.
2.Sam. 24.
2.Chron. 3.

v. 18.

3. *And when they came to Nachons threshing floore.* That which it pleaseth the *Holy Ghost* to register, is not for man to neglect, according to that of the *Rabbines*, *There is not a one title of the text of Scripture, but mountaines of matter may be observed in it.* *Threshing, and threshing floores, are seldome mentioned in prophane Authors; but in Scripture sometime yeeld illustration of God's execution vpon the wicked.* So *Babylon* is termed בְּנֵי־בָּקָר the *sonne of Gods threshing floore*, in respect of the pressure it was to vndergoe, *Isaiah 21.10.* Sometimes of his favour, so *Ephraims faire necke* was not grated with the *plow-yoake*, but appointed a more favourable taske, as a *Heifar to tread out the corne*, *Hos. 10.11.* These threshing floores the *Israelites* esteemed no lesse then their *stateliest mansions*. In the 15. of *Numb.* we haue a *beane offring* of the *threshing floore*, and of this the *Levites* receiue a benefit, cap. 28. *And how many matters of consequence are registered to haue happened in threshing floores?* The great *mourning of Egypt* for *Iacob*; the *miracle on Gedeons fleece*; The *apparition of an Angel* with his *sword drawne* against *Ierusalem*; then an *Altar* erected by *David*; after, the *Temple* it felte by *Solomon*: all in *Threshing-floores*. Now this *Threshing-floore* which is here laid to bee *Nachon's*, in 1. *Chron. 13.* is stiled *Chidon's*: taking that name (as most *Interpreters* haue it) from that saying of God to *Iosuah*, cap. 8. זֶבֶחַ בְּנֵי־זָבֵחַ *Lift up thy speare or shield toward Ai.* But that place in my *mappe*, lyeth too farre out of the way, to haue any *neighbour-hood* with *Nachon's Threshing floore.*

The

The Chaldeye Paraphrase reads it by the appellatiue, *Locum praparatum*, and that for two respects, as Caietane giues the reason: Either that *burnt offerings* were there then *prepared*, to intreat God for good successe in that *religious action*: or that the people in that place were to bee *orderly ranged*, to proceed with the *greater solemnity*, and lesse *confusion*. The *Iesuites*, with some others, hold the difference cleared, by saying, the *owner* of this floore had two names, *Nachon* and *Chidon*. This may helpe (indeed) somewhat to justify their *multiplicity of names*, to shift from the *stroke of Justice*. The matter is not great; but that *Scripture* must not be conceiued in any part to *contradict* it felte, least the *whole* may thereby bee *questioned*. Why may not *Chidon* then be the places name; and *Nachon* the owners at that time (as *Peter Martyr* hath it) since *Joshua's* action by *Aig* gaue no name to a place, and this place may be so called without absurdity. But to passe from this, yet not without some touch for *use*. When old *frugality* was in request, and *Great men* were better *husbands* then *Courtiers*, rich *Boaz* held it no *disparagement*, in person sometimes to follow his *reapers*, and at night to take a *bed* in no better place then a *threshing floore*. But while our *masters* follow too much their *pleasures*, who oversees the *labourers*? The very name of *Threshing-floore*, should sufficiently taxe our *idlenesse* and *luxurie*, which cannot bee *contemptible*, as long as *God's word* honoureth it. And what if I should say, that the *pageant* of our whole life lesse resembleth a *stage*, then a *Threshing-floore*.

Serarius.
Santius.

Ruth 3.

ing-floore? There it were a shame to be mute, and should it not here to loyter? Let John Baptist's application shut vp this passage, Math. 3. where *Gods Church* is the floore; the chosen, *wheat*; worldlings, *chaffe*; *CHRIST* is ready with his *fanne*, to purge it throughly, and set apart those for his *heavenly garner*; these, for *unquenchable fire*. O that our actions may proue so *staid*, as to endure his *fanne*, and *staile*; and not to *fly* out of the *floore* as *chaffe*, or *wild oates*, but to remaine in the day of *triali*, vnted in faith and charity to his *winnowed heape of wheate*: which sticking never so close together, may hap notwithstanding to meet with a *shaking*, as here it betell the *Arke*: the next particle of my text, (though not in order of words, yet of sense) to be discussed.

4. *For the oxen shooke it.* It never proues well, when men forsake *Gods directions* to follow their *owne devices*. In the 4. of *Numbers*, the *Arke* (by *Gods appointment*) was to bee carried on *mens shoulders*, not by every *bigboned* *Issachar* that would *shoulder* perchance for *place*, to make thereof a *commodity*; but of the sonnes of *Kobath*, whose *burden* properly it was: and those must keepe at the *staves end*, least by approaching too nigh, they touch the *holy things*, and so *dye* for their boldnesse. This so plainly laid downe, and often repeated in divers places of the *Law*, and practised at the first with the *precifest care*; is here notwithstanding neglected, as a thing not *necessary*, and (perchance) through a 20 yeares long discontinuance, forgotten. So full of *infirmitie*, and farre from

from *merit*, are the best *actions*, of the best *men*, whether *Princes* or *subiects*; *Priests* or *people*. The *People* perchance, relied on the *Priests*; the *Priests*, were willing to content the *Nobles*; the *Nobles* had good reason to suspect nothing amisse, where they saw their *good King* so forward, and *confident*. All (out of doubt) meant exceeding well, and a great deale of *holy care* and *diligence* was vsed. But a little *leauen corrupteth the whole masse*; & a new *patch* marreth an *old garment*. It was fresh in all their memories that the *Philistims* new *Cart* and *Kine*, returned this *Arke* miraculously after *seven months* captivity: and they made no doubt but this new *Cart* of theirs, which of *purpose* they had provided, was as *good* as that, or *better*; and *Oxen* a teeme farre more *staid*, then the *milch kine* that then drew it, which performed it with *reluctancy*, *loving* for their *calues*. In this *device* they might much *please* themselues, as more *compendious* and *easy*, then the *carriage* on mens *shoulders*, especially so long a *journey*; and thinke it, by the *former event*, to be *approved* also of *God*. But soone they found their *errorr* by wofull *experience*: The *Cart* was not so *sound*, nor the *Oxen* so *sure*, nor the *drivers* so *circumspect*, nor the *guardians* so *at hand*, nor the *way* so *levell*, nor the *carriage* so *precious*; but beyond expectation, it was like to *catch a fall*. What shall a man here say? but that *God* seeth not as *man*, and *man* *overseeth*, at the least casting his *eye aside* from *Gods directions*. Most of the *Iewes* haue a conceit, that these *Oxen* founded (as it were) on a *sudden*, from a *supernaturall* cause.

^{1 Sam. 6.1.}

Ibid.

ver. 13.

וְמִשְׁׁ

Math. 8.

For if it were present deaſh for man and beast to touch mount *Sinai*, when the L O R D descended vpon it, *Exod. 19.* in proportion here must be danger, for beasts to be made supporters of ſo ſacred a burden. Others obſerue a naturall wantonneſſe in the Oxen; They kicked, ſaith one; stumbled, ſaith another; drew divers waies, according to a third Translation. The word in the *Originall* is of a doubtfull ſignification. But whatſoever the *cauſe* might bee, the effect was certaine, that the *Arke* thereby was ſhaken, and in danger to bee overthroned; which the more amazed, the leſe they knew the *reafon* of it.

5. Few men will make *queſtion*, but that the *Arke* in this place (among many other *reſemblances*) may well bear a type of the *Church militant*, as that other *Arke* of *Noah* doth, by the application of all *Interpreters*, both *ancient* and *moderne*. That had his ſhaking vpon the waters, as this by the Oxen, vpon the new Cart. And was not the ſhip where-in our *SAVIOUR* ſailed, in a greater *danger* by a *tempeſt*? The *Disciples* themſelues knew not what would become of it; as appearereth by their timorous out-cry in the greatest *perplexity*; *Lord ſave vs, we periſh*. Such hath ever bin the *lot* of this *woman in the wilderneſſe*, the *beloved* among the *Watch-men*; *Pharaohs* oppreſſe her, *Balaams* curse her, *Ierobams* cauſe her to ſinne, *Nebuchadnezzars* lead her into *captivity*: Shee shall no ſooner bee quitted from the *hypocriſie* of *Scribes* and *Pharifeſ*, but new perſecutions of *Heathenish Tyrants* will make ha-vocke of her choiſeſt children; *Heretickes* infect her ſprings

springs, Schismatiques trouble her peace, Antichrist surprise her liberty; ravening wolves deceiue her in sheepe's cloathing; Frogges and Locusts over-runnē her fattest pastures. This *Doctrine* needs no enlargement; which wofull *experience* in all ages hath made so manifest. In her *best time*, strongest *constitution*, securest *reposes*; such *Tertians* often returne, and giue her *fits of shaking*: Naturalists cannot number more *Earth-quakes*, then we (if the word may passe) may reckon *Church-quakes*. So that sometime shee is forced to cry out with the *Prophet*, *My belly, my belly*: other-while with the *Shunamites* childe, *My head, my head*: And that for the *tryall* of her patience, the *credit* of her *constancy*, the *exercise* of her *humility*, the *quickning* of her *faith, hope, and charity*, the *killing* of her *carnall desires*, and encrease of her longing for a place of better settling.

6 What shall we say then of those (*Beloued*) who make *temporall felicity* a *note* of the *Church*, paint her alwaies in *pompe*, to deceiue the *credulous gazer*s, and periwade them to *beleeue*, that the *Church* was never there, where shee shewed not alwaies a *glorious out-side*. The world can witnesse what a stirre the *Romish* *factors* haue kept of late, to justify their *whore of Babylon*, not by *faith*, (I warrant you) but by this *externall visibility*; and discard all other *Congregations* from being *Churches*; which oppressed heretofore, (especially by their *tyranny*) in the eyes of the *world* haue not beene so *conspicuous*. This point so *often*, so *throughly*, by so *many* discussed, on our side, to

Jerem. 4. 19.
2. King. 4. 19.

*Bellar. de Ec-
clesi. 4. ca. 18*

the confusion of all *opposites*, and satisfaction of the *unpartiall*; they reinforce now againe, as a *new invention* never heard amongst vs, before in most of their pamphlets and parties: not for any *bold* (I am perswaded) they finde in it themselues; but as the last *cavilk* to hold out plea before their *seduced proselites*: who, if it were not for some such *goodly retentives*, would be alwaies *fitting* from them. For what can bee more *impertinent* and *preposteros*, then when the *question* is concerning *Doctrine* and *Discipline*, whereby a *true Church* may be discerned from a *false*; to intangle the busynesse with *personall circumstances*, and *knots of storie*, and *Chronology*, which either for want of *certaine evidence* may proue *undeterminable*; or cleared to the *utmost*, make nothing to the *purpose*? For, suppose we had no *certainty* of our *predecessours* before *Luther*, (as our *opposites* haue alwaies taken the *strictest course* that we should not) is it not sufficient wee finde by the *undoubted word of God*, wee are in the *right*? from which, all *Churches* had their *originall*, (as their owne *Marinarius* tells them roundly in the *Councell of Trent*) and must be *reformed* when *corruptions* grow intollerable. Now they that reforme according to this *Rule*, erect not a *new Church*, but correct *enormous novelties*, or *inveterate deformities* in the *old*. When good King *Ezekiah* purged the *Temple* from all *uncleanesse*, in the *Olde Testament*; and our *S A V I O R* from *buyers and sellers*, in the *New*: May they bee said to haue set *vpa* a *New Temple*, or rather reduced the *Old* to its *ancient lustre*? The reforming of Romish

Romish *Misals*, *Pontificals*, *Ceremonials*, and *Breviaries*, according to *Trent*. *Constitutions*, hath not hatched vs (I trow) a new *masse* of *Catholicisme*. For if *Bellarmines* position be passable, *Ipsa Christi Ecclesia non fuit nova respectu Iudaica*, sed *solum mutatio quadam statu Ecclesia*; *De notis Eccles. I. 4. c. 5.* *Christianity changed not the Churches substance*, but the condition only from that which it had in the *Lewish Synagogues*: why may wee not rather tell them vpon the same grounds, that our present *Church*, compared with that of our *forefathers* before *Luthers Reformation*; *Non est nova, sed solum mutatio quadam statu Ecclesia*: The place the same; the case altered: the *good graine* referued in the same floore, the *chaffe* and *darnell* onely fanned away. Were it not peevishnesse hereto imagine, that one *Arke* should become *two*, because here it is shaken by the *beasts* that drew it; but afterward conveyed more staidly on the shoulders of the *Leuites*? Forged suppositions are poore grounds to make men see their errors. First let them convince vs that our *Church* is new, and essentially different from that of our *predecessors* before *Luther*, and then we shall cast about to frame her a *genealogy* accordingly.

7. This one answere might suffice to stop the mouths of the clamorous, and give satisfaction to the unpartiall of either side. Yet to cleare our proceeding from the least suspicion of factious novelty: wee farther make plaine vnto them, that the *idolatrous and tyrannous additions*, whiche they for their glory and gaine have patched to the common

grounds of *Christianity*, and wee now protest against, haue beeene ever withstood at their *first entrance*, or reproved, as they grew on, by the most eminent and honest men in every age, according to the *hint* that it was possible for them to take. These groaned after the *Reformation* which wee now enjoy: but overborne (as it was *fore-prophecied*) by an impetuous *major part*, (which commonly proues the *Worst*) could never bring it about. They haue had *Catalogues* vpon *Catalogues* of such *names* and *witnesses*, which they never haue offered solidly to answere; but by *catching* at some *extravagancies*, and suppreffing alwaies the *maine*, bearing their *profelites* in hand that no such matter could be ever shewed. Haue they not among their owne *Professours*, *Alvarez Pelagius*, *Nicolaus Clemensis*, *Theodoricus à Niem*, and divers others of the *same freedome*; whose complaints of the abominations of those times, haue never beeene refuted, or redressed? What is the cause that the workes of *William de sancto amore*, *Peter de Vineis*, *Thomas Gascoine*, *Robert Groshead*, *John Wicliffe*, with others, haue beeene suppressed so carefully, but that they were too free against *Friers fopperies*, *Popes tyrannies*, and *Romes vnſufferable purloynings and superstitions*? Why satisfieth they not the greivances of the *Emperour Maximilian*, *French*, and *German*, which their owne *Orthuinus à Graies* hath bundled vp together in *Fasciculo rerum expetendrum*? When wee read in their owne *Cardinals*, *Bellarmino* of the tenth age, *Ecce seculum infelix*; no writers, no *Councils*, no *Popes* tooke care for the

the publike good: *Baronius* of the same; *Potentissima aqua ac fordidissima meretrices*, impetuous and debolish *Curtezans* had gotten a hand to *Pope* and *vn-Pope* their *Paramours*, as their fancies led them: *Peter de Alliaco* in a booke for *Reformation* offered to the *Councell of Constance*; wherein he sticketh not strangely to averre, that the *Church* was then in that case, that it was worthy to bee governed only of *reprobats*: we conceaue that in our moderate *reformation* we haue hit the *marke* that these men aimed at. And can this be censured for setting vp a new *Church* or *Religion*? No no (*Beloued*) if *Romes Rocke*, and *Peters Chaire* they vant of, had not bin subiect to shaking, (as the *Arke* here was) why did *Pope Adrian* the fixt acknowledge their grosse corruptions, and promise the *Germans* by his Legate *Cheregatus* that they should haue a *reformatione*? Why did the *Trent Fathers* assigne especiall *Deputies* to enquire into abuses, if the *Church* should loose her being by an orderly *Reformation*.

8 And here because they sleight these *instances* wee bring, as of *disunited particulars*, and require *visible congregations*, that taught (as we doe) from *Luther* vpward; in this also their *owne men* shall furnish vs, and cleare vs from being *Novelists*, to the shame of our accusers. For doe not their *owne Wimpina* and *Cochlaeus* tell vs, (and that by way of exprobation) that the *Lutherans* had nothing singular which they borrowed not from the *Husites*? Now that the *Husites* were instructed by the *Wiclevists*, *Bellarmino* hath a *touch*, and *Historians* of these times are *more plentifull*. In like manner the

Baron. ad ann.
912. n. 8.

Fascicul. rerum experient.
p. 172.

Wickle-

Wicklevists are acknowledged for the *Waldenses* schollers. And these *Waldenses* (branded by their *Adversaries* at least with 32 nick-names) are by the confession of *Inquisitor Reynerius*, about 300 yeares since, descended either from the times of *Sylvester* the first, or (as others are perswaded) from the *Apostles themselves*. These men were not so circumvented by *policie*, or curbed by *cruelty*, or severed by *calamities*, or obscured by *calumny*; but alwaies they remained *visible* to those among whom they liued. For should wee imagine tholte *Husites invisible*, when 40000 of them vnder the leading of the valiant *Zisca* gaue their enemies so many *affronts* and overthowes, and wonne *Conrade Arch-bishop of Prague*, and *George Gitziko* otherwise called *Poggiebratus*, King of *Bohemia*, to bee of their opinion? Could 900000 of the *Waldois* or *Albigenses* spread through all *Christendome*, of whom *Bellarmino* boasts our of *Paulus Aemilius*, that 1000000 were slaine at one time, bee so obscure that no man should take notice of them? Or would the Pope grant out his *Crusadoes*, for the rooting out of those that could be found *nowhere*? It is senselesse (*Beloved*) that our *adversaries* contend for in this behalfe; had the *Bishops*, *Priests*, and *Deacons* among them a due forme of *Church-government*? Did they publikely in their *Sermons*, *writings*, and *disputations*, proclaim the *Pope* to be *Antichrist*, and *Rome Babylon*, and protest against the *chiefest* of her other *abominations*? did they suffer for this *profession*, all kinde of *exquisite torments*? And will those men, that hunted them

Perib. biff. 1.
2.

Lib. 46. de
not. Eccles.
cap. 13.

them as Partridges, butchered chevys, as brame beastes, registered them as damned Hereticks to all posterity, beare now the world in hand, that they were invisible? But they dissented (say they) from the new reformers in many gross opinions. This wee may not take vpon trust from the lying Bunkers their persecutors: but from their owne *Apologies*, *Confessions*, and *Catechismes* (gathered and set forth more carefully of late by *Lydius* in *Latine*, and *Perin* in *French*) wherein we can discerne no such matter. But say their reformation were not as full as ours (as indeed it could hardly bee, for divers reasons) who knowes not, that as corruption came not in all at a clap, but by degrees, almost insensibly, so they could not be withstood, and purged in one age, by the same parties, altogether. Time, events, and opportunities discouer many things, which industry cannot foresee, or foreseeing straight amend. It sufficeth vs they were ours in the maine, and tended to that perfection, which we (by Gods mercy) haue now in better measure attained. But what needs halfe this, if men would deale sincerely, and God might be heard to speake? No *Christian* (wee trust) will be so impudent, as to doubt, whether the *Primitive Church* including *Christ*, and his *Apostles*, were true and *visible* without exception: Let them shew our dissent from this in any one particle, wee are ready for *conformity* and thank them for their *directions*. Let them now on the contrary but gratify vs so much for recompence, as bnt to set out any one *Church*, in all ages, before *Luther*, that held all points of *Papery* in the same

same manner, and vnder the same Anathemas, as the Tridentine Councell hath at length enioyned, and wee shall beare with themy for snarling at our visibility. (vers 16) ~~beholding yds. and ioynd yds.~~
 9. But this digression hath held you too long, the minutes therefore that remaine, must bee husbanded more thirstily. By this which hath beeuen spooken may bee well gathered, that as the Arke was taken before by the Philistines, and after shaken here among Gods Priests and People, in the presence of the best King, who could not remedy it. So the Church in neerer ages, hath runne the like hazards. Taken it hath beeene (as wee all know) by the Ro-
 mane Philistines; & shaken it may be, though thence recovered (as it hath beeene of late) amongst our poore brethren in Germany; and God knoweth who are nexte to his dreadfull visitation. You there-
 fore whose shoulders are knyt, and consecrated for this sacred burden, shift it not off on Oxen, which in the plainest floore, may misse their footing. Hath
 God advanced you to honours, and put you especially in trust, and must his abieft seruice be turned aside, as ~~coo meane~~ for your Greatnesse? Assure
 your selues (Beloved) Philistines are no fit patternes
 for the Priests of Israel to imitate. New Canons or
 Cartwrights, can not assure vs, that the Arke shall
 be well carried, when ability growes negligent, and
 the weakest are left to that load, which requireth the
 strongest. It cannot be denied but that Oxen had
 their use, bothe in the floore and Temple: in the one
 to tread out the corne, the other to uphold the
 molten Sea, and Much increase (saith the Wiseman)

is

is by the strength of the Oxen. But quyl the greatest burden therefore bee committed to their convoy, and they walke by as *sheffarot*, wher shoulde be the chiefeast act asse Oxen? I confess, are to plow, not to sow; not to breake up what ground they list; but to be guided, and driven. Yet must they then be feddered by the carefull plowmen, that they may continue (as the Psalmist speaketh) to be strong to the hour. And here it woulde also doe well, that they haue their full growth, before they undergoe the yake, and bee inured to know their owners, that our spirituall plow might speed the better. But this good husbandry is sometimes neglected; whence Pharaoh's leane kine proue suddenly as fat as buls of Basan, neither fit for cart or tillage: when others that sweat in the floore, (contrary to Gods Law, and the Apostles Comment) haue their members mazzed. Upon that of the r. of Ioby Boves arabant, & asini pascuntur iuxta eos; the Popish gloffe is well knowne: per Boves (saith Aquinas) significantur mazores, per asinos minores, i. that whiche they drue at, is this: Romish Prelates must prescribe what they list in matters of beliefe, and their underlings of all sorts, like Asses, must accept of it in grosse. Order not the injuries of these shifting times grieuous occasion hereafter, for the inverting of this applicacion, when men of worth shall complaine out of their pinching wants and discouragementes; Asini pascuntur iuxta nos undequaque, & nos qui ingredi aramus, vix habemus quid comedamus. Howsoever, by this or other meanes, the Oxen may faint and stumble, the Axletree crack, the wheeles decline

Prov. 14.7.

Psal. 144.14.

Isaiah. 1.3.

Deut. 25.4.
2. Cor. 9.9.
Math. 10.10.
Luk. 10.7.
1. Tim. 5.18.
Aquinas. 2.2.
q.2.art.6.

cline and incline, and the Arke bee sensibly indan-
gered: bold *Vivien* must not thrust his hand (vpon
any religious pretence) to stay or stay that which
he hath no warrant to touch: which was obserued
to be his fault, in the second part of my Text, and
succeedeth now in order to be briefly examined,
10. *Vivien* put forth his hand to the Arke of God,
and tooke hold of it: A man would thinke that this
fact deserved commendation, rather then punishment,
for (alas) what should hee haue done? The
Arke had long sojournd in his Fathers house, and
he, and his brother *Ahijah* had done (at least as hee
conceiued) waecptable service about it. In this
present removall, by the Kings appointment, (at
least, consent) as his brother went before to guide,
so his place was behind to attend and helpe the
carriage, as opportunity and occasion should re-
quire. Hee saw the Oxen staggering, the Cart shak-
ing, the Arke rouling; he (as it should seeme) was
next at hand and who would not haue put forth his
hand in such a case? had the Arke actually fallen
through his neglect, would not the whole multitude
haue cryed shame vpon him, and perhance done
worse vnto him? The Philistines would haue bla-
phemmed, that the Arke of the God of Israel had
now at length caught a fall, as well as their *Dagon*
had formerly before the Arke. Devotion in the
people would haue beeene abated; Religion, scandal-
ized; Gods ordinances, and holy Mysterie lesse re-
verenced, and esteemed: But infinite such preten-
ces waigh nothing, where the Law of God, and obe-
dience required of man are laid in the contrary scale.

Whe-

Whether *Vzzah* were a *Levite*, or no, divers dispute vpon conjectures, and conclude diversly. *Saint Gregory*, *Hierome*, *Rupertus*, and *Josephus*, together with *Abulensis*, and *Serarius the Jesuit*, are for the affirmative: *Santini* another *Jesuit*, with *Dominicus à Soto*, and some others, incline to the negative. Let vs take that which may most excuse him, and admit him to be of the *Rebels* race: yet this was not enough to privalidge him, except he had beeene descended also from *Koah*: and the *Koathites* had no commission to touch, but only in a due distance at the *barres* end to bear the *Arke of God*, *Numb. 4. 15*. This fault therefore in the Text is termed *Swen* the vulgar giues it *rashnesse*, our Translation *error*. The *Greeke* and *Hebreu* intimate a *recklesse* kind of *forwardnesse*. Wherein this should chieflie consist, all agree not, but vyle the freedome of thir *private conjectures*. Some say, that the dishonour offered to the *Arke* in committing it to a *maide* of *Oxen*, was that which drew on the *stroke*: but this touched also *his brother*, and all the rest of the *company*, who *consented* to it, and *applauded* it as well as himselfe, and yet escaped *harmelesse*. Others censure him for touching the *naked Arke*: but how could that bee (saith *Abulensis*) because the *Arke* was never lightly without a *threafold cowering*. *Abulensis* therefore himselfe concludes more probably, that there wanted *due reverence* in the action. *Non seipsum sanctificavit* (saith *Gregory*) *helythings must not bee touched with unhallowed bands*. *For God will bee sanctified in those that come nigh him*, and *glorified before all the people*.

Levit. 10. That this *sanctification* should bee hindered by his wiues company, (as some shauelings would haue it) is a fauor fitting their uncleanness, but not to be reckoned amongst honest mens coniectures. With farre more likelihood the Jewe lay the fault on his *dissidence*, as if God could not haue upbeld his owne Arke, without his *unlawfull assistance*: Most of these *opinions* touch somewhat on truth, but passe by the chief, which I take to bee, (with the most and surest Interpreters) his *inconsiderate laying hold of the Arke*, beyond his vocation, flat against Gods ordinance: which David saw, and amended afterward in removing it from Obed-Edoms house; 2. Chron. 13. where the Priests sanctified their helms, and set their owne shoulders to it: the inferiord kept distance, the Elites were ranged orderly according to their places, as the Lord commanded. All which their good King saw religiously executed; and then all things succeeded according to their hearts desire.

¶ This should lesson the pragmatiell itching humorists of these our busie times, to keepe within their compass, & not to haue an oare in every boar, where their carriage lies not. Finde we nothing to be managed vpon our own demaines, but needs we must be ampting with other mens free-hold? can we presume our owne accounts can passe so easily ac the last audit, that other mens reckonings must vunecessary be taken into our scores? The Devil hath not had in these latter times a more dangerous engine to dissolve unity, and breed confusion, then by disturbing the ranks that God hath placed

ced vs in; and animating giddy and ambitious spirits, to be factious in busineses that belong not to them. What hath set all Christendome (for so many ages) so much in an *uproare*, as the encroaching of the Romish Clergy on *Princes Regalities*? which at length may draw them on, and vrge them on the other side to cry quits for *restitution*. I might enlarge this point (*Beloued*) if the time, and awfull regard of your *Christian patience* confined not my *Meditations*. S. Peter hath a good *caveat* in this case to be thought vpon. As a *Christian* should abhorre to be found guilty of *theft* or *murder*; so his care should be, not to bee justly condemned for an *involvem^{ment} in a warre*, a *busie bodie* (as our *English* hath it) in other mens matters. What makes the *Subiects* hand on the *Magistrates* sword? or the *Lay-mans* on the *Priests* keyes? or the *Tradessmans* to discharge the *Souldiers* artillerie? or the *Souldiers* to prize the *Merchants* wares? And might not our *Schotters* be better busied in the *State of Questions*, then in *Questions of State*? Moses was found with his *sheepe*, Elisha with his *Oxen*, Peter mending his *nets*, Mathew at the *receipt of custome*, when the *Lord* preferred them to *higher places*. When he saith, *Friend, sit up higher*, or *come vp hither*, then may we make bold to doe as he commandeth: *Vzziah, and Vzzab, neere in name, but neerer in the like presumption*, both neglected this: wherevpon *the first offering to offer incense*, departed with the *leprosye*; but what befell the *latter* for his *reft bandling the Arke*, that which followeth sheweth in a very sudden occasion.

1. Pet. 4. 14.

Luk. 14. 10.
Rev. 4. 1.

2. Chron. 26.
19.

¶ 320. And the anger of the Lord was kindled against Vzzah, and God smote him there for his error, and there he died by the Arke of God. As God's blessings, so his judgments are often sudden, sometimes beyond expectation, never without cause. Who can endure the brunt of God's anger kindled? If he lift vp his hand, there is no warding of the blow. Die must Vzzah here for his presumptuous error, and die he must by the Arke of God, that the presentness of the execution might bee a presidence for future ages; and the place mind the guilty, that whē God prosecutes, it is in vain to think of sanctuary. Differences here also are but of small consequence, concerning this punishment. S. Hierome thinkes that his arme and shoulder onely withered: the one for being with-drawne, when it should haue borne the Arke, the other for being too officious when it should haue forborne. But the Text speakes of his death, not by a lingering, but dispatching blow, as blasted with lightning, saith one; knockt downe as with an apoplexie, saith another. Once this is plaine enough, that smitten he was; not secretly by a plot of man, but by God, openly, and that without delay, and that in the midst of a great solemnity, and that before the Arke, and that when he supposed he did God necessary service, and others expected nothing lesse then such an event, to leaue a pattern to posteritie, that when men oversee or minke abusses, God will shew himselfe at length in his owne quarrell, execute his owne judgments, and judge of al mens actions, as they seeme in shew, but as he findes them in substance, conformable or dissenting.

dissenting from his strict prescription. Then pretences shall not secure, or good intentions, excuse; but the offenders shall suddenly be smitten, and the innocent righted, beyond the worlds expectation. And now (Beloued) was Vzzah the last man that ever was pragmaticall? or this the first exemplary stroke that ever was inflicted vpon medlers in sacred mysteries, beyond their commision? Nadab and Abihu might haue beeene an ensample to him, as he should bee to vs; that Gods anger may bee as quick to strike, as our presumption is peremptory to provoke. Should this poore mans good intention haue so heauie a doome, and our impudent intruding be alwaies borne withall? Shall simple errour dye in the place before the Arke; and malice surviue, perchance to doe more mischiefe? Perez-Vzzah, Vzzah's Breach, should bee a warning-peece to vs all for circumspection in our carriages, humility in our proceedings; feare to intermeddle in cases reserved to our Superiours, and God's owne privy Counsell; lest his angry stroke prevent all parlye; & a breach be made, which shall never bee repaired. I end. At the sight of one of his company suddenly stroken dead, (as here Vzzah was) Peter Waldus of Lions proued a convert, and from him are the Waldenses, so famous for resisting Popery. O that the consideration of this fall of Vzzah, might work in vs the like rising from sinne. Which God of his mercy grant, for his Sonne Christ Iesus sake; to whom with the Father and blessed Spirit bee all honour and glory now and ever. AMEN.

28 MR 59



ALLOQVIVM SERENISSIMO REGI IACOBO
WOODSTOCHIÆ HABITVM 24. Augusti. Anno 1624.



Vod Portio Latroni è Scholis
in forum protracto , vt peroraret publicè, accidisse refert
Seneca : illum usq; eò fuisse
confusum, vt à Solacismo in-
ciperet: vereor , ne mibi con-
tingat hodiè apud Te dicturo,
(Regum omnium perspicacissi-
me) qui dicenda anticipas, stupendâ ingenii prolep-
si: à quâ, quantum deficit, tantum infra rem subsi-
dit vel meditatissima cujuscunq; oratio. Cùm au-
tem sensibile nimium excellens labefactet sensum,
(ut cum Philosophia tradit experientia) quid mi-
rum, si prodeunti subito è Musarum umbraculus,
caligent oculi ad insoliti Solus radios. Hosce inter-
rim vel deponit cum Phæbo apud Poëtam, vel cùm
Mose potius velo abducit Sacra Tua Maiestas,
quoties appropinquant tui Academicī; quos non
benignius audis, quam invitas : non ut inter ceteros

Contr. l. 11.
proemio.

Ad R E G E M.

tantum gratulentur pro more, sed *præcateris* compellent liberè. Hinc, si fieri potuissit, *octodecim* stipata *Collegiis*, & *septem Anis*, in occursum prodiisset *Patrono suo*, grata tua *Ancilla*, *Mater nostra*, *Oxonien sis Academia*: sed quia hoc non datur; quod agnoscit, quod debet, quod meditatur, quod vovet, repræsentat per *filios hosce* suos primarios. Pe-
regrinantur plurimi ad *IACOBVM Compostellam*,
& dum quærunt ibi *Sanctum*, inveniunt *tdolm*.
Neq; enim inter *Fraterculos* adhuc constat, An
IACOBVS Apostolus vnquam *Hispaniam* invise-
rit. Quantò compendiosior nostra hæc Religio, &
certior devotio! Isti prolixum iter emetuntur, ut
minùs forsan accipiant, quām conferunt. Tu vero
IACOBVS noster Tutelaris, non tam expectas,
tuorum vota, quām prævenis; & ut cultores illu-
stres tuos, ipse peregrinaris. Capitale suit *Perfis* ir-
ruentibus in cōspectum *Regis* absq; veniā. At Tua
quos *invitat* fama, benignè *admittit* facilitas; nee
tristes vnquam *dimitit*, nisi hoc nomine, *quia est*
discedendum.

Ester 4.

2. *Vincula* sunt ista (*Rex potentiissime*) quibus
arctius constringuntur *ingenui tui subditi*, quām
maricis aut compedibus adamantinis *Mastigia* vi-
lissimi aut *stigmatici*: Legibus quidem tuis *vinci-
musr nos omnes*; sed dimissa celsitudine, facili se-
veritate, temperata *Majestate*, suavi & demulcenti
iugo, *vinciuntur præcipue* *ÿ*, qui alias sunt *liberri-
mi*. Atq; hic dum intueror, quot dicenda occur-
runt, & quām paucis sit dicendum, non adeò tur-
bat quid *dicam*, quām quid *prætermittam*: Non o-
pus

Ad R E G E M .

pus est igitur ut vagetur *Oratio*, cùm domi habeat
vndē luxuriet. *Bibliotheca* publica quotannis intu-
mēcens ingenti voluminum auctario, *Schola* pub-
licæ, pinnis tandem fastig iaræ, & nubibus æmularæ,
Salaria publica irvidendā benignitate Professori-
bus collata, & confirmata, themata fuetunt *pane-
gyricis* antè hoc in loco dictis; quæ fastis jam lepo-
nuntur, ut inclarescant seris nepotibus. Atqui non
adèo sterilescit *Taum* (O. Rex felicissime) *Imperium*,
vel languent *Regie* benignitati exempla; quin certe
cum ipso temporis decursu, *Mæcenatum* re-
centior beneficentia. Quid dicam de *Aula* *late-
portensi*, quæ (*Aquila* iastar) tuo diplôme, post
tot sæcula, tandem verustatem exuit, & transit in
Collegium Pembrokianum, vel ipso nomine satis *do-
tatum* & *nobilitatum*? Ad marginem præterlaben-
tis annis, Heroicis hodie insurgit sumptibus *Hor-
tus Botanicus*, qui *Patavinis*, vel *Leydensibus*, hæc
ex parte, non cedat deliciis. Ex decreto de *aperien-
do Flumine*, tuo Regali assensu firmato nuper, &
promulgato; quām perenne manabit, *Academicis*
præsertim tuis, emolumentum, sentient affluentius
posteri, quām præsentes. explicit. Postremo ne
mutus sim aut ingratus *Orator*, in meā aut meorum
causā; obtinuit antè annum, Tuis præsertim literis,
mandato, & dono, *Exoniense Collegium*, haud ita
latam terræ portiunculam, sed in illâ nunc eminet
non infimæ notæ *Sacellum*: deest tantum ad com-
plementum, debita *Consecrationis* solennitas, &
Divi I a c o b i titulus: quo ex voto *Fundatoris*
& *Collegii*, innotescat posteris; & in iugi *Salvatoris*
cultu, vna cùm *Sanctissimi Apostoli*, *benignissimi*.

Regis.

Ad R E G E M.

Regis in aeternum recolatur memoria.

3 Istaverò cum sint huiusmodi, ut si indies re-petant, indies admirationem excitarent, in censum nihilominus vir venient, si cum cæteris, (quæ Tuæ Majestati accepta referimus) conferantur. Gloria-mur Academiam inter tot adversantium cuniculos, à Papismi fermento esse conservatam. Conserva-vit tua prudentia. Gratulamur Arminianismum nostras Cathedras non infecisse. Exhibit tua pro-videntia Antidotum. Disciplinam, Academias, E-piscopatus, fûsq; déq; raptassent jamdudum Puritanismi furores, nisi frigidum suffudisset & iniecisset frenum, felicissimo rerum vsu maturatum tuum Iudicium. Quis obstaret æmulis & feralibus istis Harpiis, qui solùm illud detractum sibiipfis & suis pullis æstimant, quod Academicorum acescit rationibus, nisi tuus interveniret splendor, & nebulas istas dispelleret. Atq; istis quidem laudibus, nil decerpit Militum virtus, nil Consiliariorum soler-tia, aut subsidium. In Aedificiis, stipendiis, & pri-vilegiis, agnoscerent potius morosi, Regis gratiam & Authoritatem, quam sumptus proprios, aut fabricam. Sed quod Papismus non invaluit, non præ-valuit Arminianismus, non dissipavit Puritanismus, aut prostravit liuidorum sotica barbaries, tot con-gesta. Mæcenatum Trophæa, Tuæ (vt ita dicam) præ-rogativæ, (Regum omnium Sapientissime) est pecu-lium. Non hic se immiscent aliæ cauæ auxilia-trices, aut casus: sed totum hoc, quantumcunq; est, quod certè nobis Academicis præcipuum & palma-re est, totum (inquam) est tuum.

4 Illam igitur Academiam, (O R b x) quam tot

Ad R E G E M .

tot affecisti beneficiis, decorasti trophæis, munivisti privilegiis, beasti orthodoxæ Professionis libertate, illuſtrasti præsentia, donasti scriptis, ituris in ſequentium æratum miracula & oracula, irrigasti poſtem expectatâ affluentia liberandi Fluminis, habes hodiè proſratam ad debita *Maieſtati Tua* obſequia, ut agnoſcat quanta accepit, reddat quod poteſt, veniam perat vbi deficit, exprimat ſaltem quod cupit, cùm non habeat quod rependat. Ma- vult nunquam tuſſe felix, mallet ſemper haberi vilis, quām ingrata tali *Patrono*, in cuius Benigniſſimo *Favonio*, illos quibus anteā & adhuc animatur, haurit ſpiritus; & in præcipiti ſeneſtute (ut *Inven- cula*) fit fæcunda. Intra proximè elapſum noven- niūm, (obſtricante pro modulo, *meo* qualicunq; Profefſoris tui conatu) ſeptuaginta treſ emiſit in S. Theologiâ Doctores; ut omittam ultra centum & octoginta eiusdem facultatis *Bactalaareos*: quos conſidenter dicam, non tantum *Papismum* execra- ri, *Arminianismum* non ſouere, *Puritanismum* ex- plodere, ſed etiam pefiferam iſtam, & nuper flam- mis ultricibus expiatam, *Eucanarii*, *Parci*, *Danei*, & aliorum de cohibendis Regibus ſententiam, meri- to ferire *Anathemate*. Nec Medicis, Iurisconsultis aut Philosophis deſunt proprii catalogi, deſunt fida pectora, deſtina promptæ linguae, ad gratiſſimam Doctiſſimi Regis obſervantiam. Summatim ut di- cam; quoſ fovet Academia genuinos Filios, tot ha- bet Rex *Iacobus* Deo ſupplices, ut *Angelus*, qui eri- puit *Iacobum Patriarcham* ē cunctis malis, perpetu- et illius felicitatem: per quam agnoſcimus, *Acade- mias* ultra ſperatam ſortem triumphare. Quām pulchra

Ad R E G E M.

pulchra igitur sunt tabernacula tua. (Q I A C O B) &
tentoria sub te *Israeli* tuæ! vt valles nemorosæ, vt
Horti iuxta Fluvios irrigui, vt Arbores Aloës,
quas plantavit *Iehovah*. Fluat aqua de situlâ tua,
ad perpetuum tuorum Refrigerium; ingemat elati-
tus *Agag* sub tuo viætrice brachio: nec *Gog* aut *Ma-*
gog *Monocerotus* aut *Leones* tuos impunè exsuscitent,
aut lacestant. Ut postquam *Corah*, *Dathan*, &
Abiram, & omnes ejusdem instituti *Alastores*, de-
hiscentibus terræ fauicibus, absorptos conspexeris;
postquam *Locustas* & *Ranas* *Apocalypticas* à tuis fi-
nibus & latifundiis procul abegeris; postquam in-
gratorum murmura, vel iustitiâ tua cliseris, vel
prudentiâ & moderamine pluſquàm humano fe-
daueris; postquam *Regalem* *tuam* *prosapiam*, apud
exterorū (proh dolor!) tot annos iam exulantem,
hæreditariiſ ſedibus, & dignitati restitutam vide-
ris: Sicut *Iacobus* eius Nominis *primus*, ſuper
extremo adorans baculo, non prius hoc terreſtre
relinquas *Regnum*, quàm (raptu quaſi *Eliæ*)
coeleſte poſſideas, & in *CAROLVM PRINCIPEM*
duplicetur Spiritus. Quod faxit Pater in Filio per
Spiritum Sanctum. Amen.

28 MR 59

1. P. V. Oxon.

A
SERMON
PREACHED ON
THE FIFT OF OC-
TOBER 1624. AT THE
CONSECRATION
of S^t I A M E S Chappell
in Exeter Colledge.

By I O H N P R I D E A V X, Rector of
Exeter Colledge, His MAIESTIE's Pro-
fessor in Divinity, & at that time Vice-
Chancellor of the University of
O X F O R D.

Greg. Nazianz. Orat. 43. in
Novam Dominicam.

Ἐγκαίνια πρῶτος πάλαισθημένος καὶ καλός ἔχων.



O X F O R D,
Imprinted by L E O N A R D L I C H F I E L D
Anno Salutis, 1636.

ИОМЯЗ
КО СНЕГА
СО ЗОТЫИ
ЭНТ ТАДЯ
МОЛДОВА



TO THE RIGHTE
WORSHIPF VLL
GEORGE HAKEWILE,
DOCTOR OF DIVINITY
Arch-deacon of SVRREY
and founder of S. IAMES
Chappell in Exeter
of Hakewile Colledge
Reverend and Worthy BROTHER,

IT was well said of one,
That Honour as a shadow
flies the pursuer, but is al-
waies at the heeles of him
that flieth from it. A-
mongst thankfull men,
desert will sooner be descrid, the more it
muffleth it selfe, and published with the
greater applause, the lesse it is affected.
Yow therefore that haue beene free to doe,
may

The Epistle Dedicatory.

may giue vs leau to acknowledge, for if wee hold our peace, the *stones* would speake. It is no new observation, that lesser *Societies*, as well as *larger*, haue their *periods*, of *growing*, *flourishing*, and *declining*; which most men sooner espy, then few giue a reason of. About your standing in *Exeter Colledge*, what a knot of noted *Schollers* appeared in sight one of another, to the credit of our *common Mother*. Who supplied her other defects with such a faire issue? I hope none can censure amisse an innocent boasting of Gods *blessings*. It was the Honour of my eminent Predecessour *D^r HOLLAND*, His MAIESTIES *Professor* in *Divinity*, and *Father* of so many famous *Bishops* and *Doctors*, to be *Rector* here at that time, when *D^r CHETWIND*, and *D^r DAN. PRICE*, now both *Deanes*, the one of *Bristol*, the other of *Hereford*, *D^r CARPENTER*, *D^r FLEMING*, *D^r WINNIE*, *D^r WHETCOMB*, *D^r STANDARD*, *D^r SAMPSON*, *PRICE*, besides *D^r BASKERVILE*, and *D^r VILVAYN*, knowne to be worthy *Physicians*, laid those grounds, which improued, since,

The Epistle Dedicatory.

since, haue attained that *height* the world now takes notice of. Most of these began to shew themselves in their severall stations, together with *your selfe*, vnder the Moderation especially, of that painfull and judicious Director, M. *William Helme*, long since a learned *Bachelor* of *Divinity*, but then *Deane* of the *Colledge*; my faithfull and deseruing *Tutor*, ever with thankfulness of me to be remembred. With this man, in a godly emulation of industrious study, and joyn特 care for the *Colledge* good, liued those two religious and constant Preachers, *Bachelors of Divinity*, M. *WILLIAM ORFORD*, and M. *ISAIAH FARRINGTON*; who forgot vs not when they left vs, but so wrought vpon the pious dispositiions of those Excellent Men, Sir *John Acland* and M. *John Periam* Esquire; that *Exeter Colledge* by their bounty, got a New *Hall* and *Lodgings*, of more charge and worth then all the former Bulding. But a greater defect then all this was, of a fit *House* for Gods *Service*, that which wee had, being too scant for the *Company*; and otherwise

The Epistle Dedicatory.

John
and
George
Hal-
lill.

very incommodious: This God put into your heart to supply, before wee complained, or others saw cause; which resolution could scarce be so *naturall* to any other, as to Great Sir Thomas Bodley's Kinsman, and worthy M^r Periam's Nephew. They that view and consider the *Worke*, will hardly be perswaded, that it was erected at the *sole cost* of one, Fellow of Exeter Colledge, not preferred, as many are, and having *two Sonnes* of his owne to provide for otherwise. But where God inlargeth the heart, such difficulties restraine not the hands. Promise, performance, founding, finishing, came freely on together: which (Wee trust) in time some other of our *Worthies* will hereafter *imitate*, as all are ready to commend. All succeeded the better, through your owne carefull *presence* and *directions*; and will proue (I am perswaded) more *auspicious*; in that it was contrived by you to be *consecrated* vpon that very *Day*, which made *England* most happy and triumphant, by your Noble Master Prince Charles his *Returne* from beyond the

The Epistle Dedicatory.

the Seas. This Sermon was *over-hasty* to
beare any correspondence with the so-
lemnity of a *Consecration*: But such as it is,
you may claime it as your owne over-va-
lued *purchase*; together with the *Author*;
Whom long sithence you haue obliged vn-
to you by many *real* kindnesses. Which
here he thankfully acknowledgeth, who
desires ever to continue

Exeter Colledge.

Novemb. 15.

*Your ready friend for requitall,
as God shall ever inable*

JOHN PRIDEAVX.

ANSWER TO THE

Geographical distribution

1. *Leucosia* *leucosia* (L.) *leucosia* (L.)

2013 RELEASE UNDER E.O. 14176



LVKE 19.

46. *My house is the house of prayer.*

TWELVE passages in Scripture are more often pressed, or precisely recorded, then the words I haue read vnto you, Beloued: Our Saviour cites them out of the Prophet *Isaiah*, chap.56.7. and *three Evangelists* distinctly set them downe, and the *fourth* intimates the matter of them. Which harmony of *both Testaments*, and *four Evangelists*, though it make not this text *more authenticall* then other, (as being of equall *authority* from the same Author) yet well may it invite vs to a more serious consideration of them; in regard that is not likely to be of *ordinary consequence*, which it pleaseth the *Holy Ghost* so often to repeat and register. It is obserued by *most interpreters*, that twice our *Saviour* entred into *Jerusalem*, and purged the *Temple*; first a little after his *Baptisme*, *Joh.2.* and next not long before his *passion*, recorded by the *three other Evangelists*, *Math.21.* *Marke 11.* *Luke 19.*

A Consecration Sermon of

Caietane thinks that this last time, this purging was twice performed; first (as *S. Mathew* relates it) vpon the first triumphant entrance: and secondly, (which *S. Marke* mentioneth) the very next day after. But by conference of both *Evangelists*, I find no ground for this assertion: other Interpreters note it not: we may passe it therefore as an *uncertaine conjecture*, and observed by the way, vpon better evidence; first, how soone corruptions grow, vpon persons, places, &c. manners, never carefully reformed; and next, what zeale and resolution is to be vsed of those whom it truly concernes; when *Religion* is prophaned, *Temples* polluted, *holy things* perverted by *doggs* and *crafty Merchants*, to *private gaine*, with *publicke scandal*. He whose birth was the patterne of patience; life, the *Legend* of lowlinesse; death, the most submissiue degree of *humiliation* and true obedience; who as a *Lambe*, was brought to the *slaughter*, and as a *sheepe* before the *shearer*, opened not his mouth: who when hee was reviled, reviled not againe; when he suffered, threatened not; never trod so heauy as to break a *bruised reed*, or quench through impatience the *flax* that smoaketh: in *sacrilegious abuses*, *Religious quarrels*, *Churches rites and rights*, behold how hee looseth the *raynes* to an *holy indignation*. The multitude of the offenders, the might and malice of the observers, the danger of the action, the perill of the consequence, among such a rabble and outcry of exasperated *miscreants*, stay not his hands at all, but a scourge is made of *small cords* to lash them. Out must the *sheepe* and *Oxen*, downe must the *Tables* of

Luke 2. 7.

Math. 1. 29.

Philip. 2. 8.

Isaiah. 53. 7.

1 Pet. 2. 23.

Isaiah. 42. 3.

Math. 12. 18.

John. 2. 15.

of Due-hucksters, and mony-changers? where, no doubt, but (as S. Hierome hath it on the 21. chap. of *Mathew*) the rayes of his *Divinity* miraculously darting from his sacred countenance, stayed all opposition in the guilty, and part-taking in the astonished beholders. Notwithstanding, that all might be sensible of the fault, and take notice of the reason that moued him so *unexpectedly* to such extraordinary severity: he vpbraides them with that of *Ieremy*, *Is this House which is called by my name, become a denne of robbers in your eyes?* haue you no other Exchanges, but Churches; or Faires for your sheepe and Oxen, or markets for pedling-wares and mony, but such places as are *consecrated to religious uses?* Thinke not that my earnestnesse is without ground, or Zeale without knowledge; you might learne of the *Prophet Isaiah*, that I speake not without booke. For there you haue it written, *My house, not yours; is, and so must ever continue; the house of prayer, not a denne of theenes, and shop for merchandice; as you haue impiously made it.* And this I take to be the scope and meaning in generall, of the few words my text confisteth of.

2 In which may it please you to obserue with mee these

Three circumstances

1. What *God reserves to himselfe* in the generall grant of all things to man, *A house.*
2. A *distinctive propriety* whereby it is set apart from *common use*, intitulated in the possessiue, *My.*
3. The *principall end of this separatio,* by

A Consecration Sermon of

by a *Synecdoche* including all other
religious duties; in that it is termed
by an excellency, *the house of prayer*.

The first includeth a *ground for Churches* and *Chappells*: the second a *warrant for Consecration*; the third, a *direction for the chiefest use of both*. God will haue a *House*; this *House* must appeare to bee his *peculiar*; this *peculiar* must not be made *common*, as an *ild hall* for *playes* or *pleadings*; or a *shop* for *merchandice*; or a *cloyster* for *idle-walkers*; or a *gallery* for *pleasure*; or a *banqueting house* for *riot*; much lesse a *brothell* for *wantonnesse*, or a *cage* for *idolatrous superstition*; but reserved as a *sacred Congregation-house*, where *penitent & submissive supplicats* may learn their duty by *Preaching*; assurle their good *proceedings* by *Sacraments*, obtaine their *graces* by *Prayer*. Though *Heavē* be Gods *Throne*, the *Earth* his *footstooles*; his *Essence* infinitely *above all, through all, in all, & beyond all*: yet his *delight* is such, to be among the *children of men*, that it liketh him to haue a *place of assembling* them together for his *publike worship*, where he vouchsafeth to be in the *midst of the*. And this must be, not a *mountain*, a *caue*, a *grone*, or *obscure hovel*; but (as my text hath it) a *convenient house*: the *first point* to be discussed.

3 As Time and Place are the *inseparabla adiuncta* of all *transiunt actions*: so the Lord requires as well a *House*, as a ~~Day~~, for his *publike worship*. Such is ~~εόντος~~ in my text; not a *moveable Tabernacle*, or an *Inne* for a *nights lodging*; but a *fixed Mansion*, to dwell in: which the Article is to restraineth not to the *Jewish Temple*; but that it may well

well be extended to all *publike fabricks*, erected in *like manner*, and set apart for the like religious worship: For this glorious Cathedrall Temple, excluded not among the Iewes their *Parochiall Synagogues*, or (as they may be termed by an *Analogie*) *Chappells of ease*. Those our Saviour and his *Apostles* never spake against; in those they *preached, prayed, disputed, and catechized* the people: & therefore left a *warrantable example* for all *succeeding ages* to follow. And what shall I speake of the *Primitiue zeale of Christians* in this behalfe? No sooner had they got loose in *Constantines* time from *Heathenish persecutions*, but euery *good mans* *devotion* was set on fire, his *head* plotting, his *purse* open for *Churches* and *Chappells*. Emulations were betweene *Prince* and *People*, who in this kinde should goe farthest: most men of any ability held it their *chiefest glory* to be *registered* to posterity for *Founders* of *Churches* or *Chappells*. *Constantine's* decree runnes in the second booke of his life, written by *Eusebius*, *Vt diligentes sint Episcopi circa Ecclesiarum structuras*; that *Bishops* should bee *extraordinary diligent* about the building of *Churches* and *Chappells*; if any were *ruinous* to repaire them, and make them *larger*; if any were wanting in convenient places, they were to *build* them *new*. He himselfe beganne with *vnspakeable charges* to adorne his new City *Constantinopie*, especially with *Churches* and *Chappells* for Gods seruice. One *Church* called *Irene*, and the other *Apostolica*, were eminent Monuments in the *Tripartite story* of his religious magnificence, to bee admired

υπέμνησον
σπουδήζειν,
πει τα ἅργα
Ἄνθειανον-
ῶν. Ὁ. c. 45
a Lib. 2. c. 18.
τάχει τὸ ταῦ-
την ἔτος θά-
σεροντικῶν
θεωρούματον
κακογυργέ-
ντων καιρών κα-
τείλεισπρα-
λημ. *De vita
Constant. 1. 3.
c. 32.*

admired, rather then imitated. In *Ierusalem* hee commands the Bishop *Macarius* to erect a Church so farre *surpassing* all other structures in that kind, that *Eusebius* intimates it might be the *New Ierusalem*, so much *fore-spoken* of by the holy Prophets. Notwithstanding *Justinian* was so eager to *out-vie* him in this *devout liberality*, that hee substracted the ^b stipends from his *Readers* of the *liberall Arts* and *Sciences*, to inable himselfe the better to build the ^c *incomparable Church of Sophia*. *Charles the Great* is commended for erecting so many *Churches* as there be ^d letters in the *Roman Alphabet*. And what shall wee imagine that others did, of greater ability, when ^e 365 *Churches*, one for *every day in the yeare*, are registred to bee in *Ireland*, of *S. Patricks* sole foundation?

4. But that which true *devotion* first grounded, *necessity* vrged, *conveniency* furdered, *holy ability* perfected, and *God blessed*: Opinion of *merit*, falle *miracles*, apish imitation of *Paynims*, *superstitution* toward *Reliques* and *Saints* departed; and perchance in some, an *itching ambition* to get a name, through the *Divils* stratagems, and *mans vanity*, quickly peruerted and abused. What a toy was it that ^f *S. Martins* boy should procure a *Church* to be built in the place where his *Master* stood when he cured a *lame Priest*? A *strayed* ^g *Bull*, got a *Church* to be erected for *S. Michael the Archangell* in mount *Garganus*. And *S. Denis* tels *Charles the Great*, that the finnes of all the *Spaniards* were *forgiven* at his *request*, who had beeene contributers to the building of a *Church* for his *Saintship*.

Vpon

^b *Zonaras*
Annal. rom. 3.

^c *Euagrius*
bisf. Eccles. l.
4.c.30.
^d *Aventin.*
Annal. l.4.
^e *Henricus de*
Erfordia.

^f *Greg. Turo-*
nensis deglo-
ria confess.
c. 11.

^g *Pontanis de*
Bello Neapo-
lit l.2.

^h *Vincent. b.*
24 c.22.

Vpon any dreame, or conceit, or vow, or report of a relique, or any other mistaken accident, vp must straight-way a Church. And Popes to foster the humour, for their owne gaine and glory, and maintenance of their dependants, must sometymes privilege them with many ^a yeares indulgences, to get custome to their trade; and for the robbing (as they were wont to say) of the Egyptians; to the dehinding of simple people, and scandal of Christian religion. This made way for superstitious processions, idle Pilgrimages, fowlish vowe and adlations; whereby the Priests grew fat as the Bulls of Basan, but the people leane as Pharaohs kine. Golden Chalices had wooden Mase-mongers; empty skoners, precious Mirers. There were divers S. Maries for one Christ-Church. And no marvaile; for Gods word and preaching once laid aside, and reconciliation by faith in Christ little sought after, or mistaken; what May game and outward pomp, which best contented the sense, might not easily passe for the best Religion; and those for the holiest Professors, which vnder the vizer of hypocriſte, practised the cleaneliſt conuayance? Against ſuch inſufferable abuſes in ſacred intentions & expences, the Fathers haue ſometimes let fall ſomewhaſt haſty ſpeeches, which might ſlacke their liberality, who take them not aright. What ſhould gold doe there (ſaith ^b S. Ambroſe) where it can buy nothing? Martyrs delight not (if we beleuee ^c S. Chrysſostome) to be honoured with that money for want of which the poore pineth and lamenteth. ^d Hilary bids vs beware of Antichriſt, in ſuch magniſcent wals and

^a See a booke called *Fiscus Papalis*, in which Pope Sylvester and Gregory haue granted ſo many Indulgences to the Church of S. Iohn de Lazaran in Rome: *quas nemo numerare potest nisi solus deus:* as Pope Boniface vii. who confirmed them all, vid. *Chemniſii examen part. 4.* pag. 736.

and *Bellarminoſis* deſcēce of these ſoperies de Indulgenc. l. 1. c. 9 & lib. 2. c. 20. with Greg. de Vaſtent. de Indulgenc. c. 4.

^b *De offic. l. 2. c. 28.* Non au-ro placent que non emuntur.

^c In *Marth.* *Hom. 51. et 81*

^d *Malè parietum vos amor cepit.* *Ad Auxentii.*

A Consecration Sermon of

Pallaces. Saint Hierome suspects not a few of them bee built rather for pride, then piety. It is a wonder to read how tart Saint Bernard is against them in his *Apology to William, Abbot of S. Theodoricke*: not that these good men (with divers others) misliked decency, cost, or state, proportionall to situations, assemblies, and founders, and the abilities of such houses for Gods worship; but desired to restraine excesse, curbe ostentation, stop superstition, which at length began to be intolerable in Images and Reliques: but especially to beat men off from the conceit of merit, and rectify their good mindes, where circumstances so required in divers cases, to more charitable imployments. The elegancy of S. Bernards *Caveat* deserves to be recited: *O vanitas vanitatum* (saith he) *sea non vanior quam insensor.* Fulget Ecclesia in parietibus, & in pauperibus eger: suos lapides induit auro, & suos filios nudos deserit; de sumptibus egenorum servitur oculis divitium. Inveniunt curiosi quo delectentur, & non inveniunt miseri quo sustententur. Whereupon he concludes afterward, *I rob Deum! Si non pudcat inepiarum, cur vel non piget expensarum?* By which it is cleare, that vnucessary structures, superfluous charges, ambitious pompe, are the things they strike at; wherethe painting of the house, is the impouerishing of the household. Otherwise they applauded the worke; *Sainted* (in a manner) the Founders; acknowledge the *Iewes* commendation of the *Centuri-on*, with our Saviour's approbation to bee a notable warrant and encouragement. Hee is worthy for whom thou shouldest doe this; for he loueth our Nation, and hath

e Ep. ad De-metriadem exponente E-ra mo. vide Hieronym. in Jeremie. 7. & in ep. ad Nepotionum.

In Apolog. ad Guliel. Abba-tem S. Theo-dorici prope finem.

hath built vs a Synagogue, Luke, 7.5.

4 They are not worthy therefore to bee confuted, (or scarce deserue to be mentioned) who in hatred of a Nation, or Religion, or in heat of faction, overthrowe Gods houles: such as were *Nabuchadnezar*, *Antiochus*, *Dioclesian*, the *Maniches*, *Mesalians*, and *Eustathius*, reckoned vp by ^a *Bellarmino*, *de cultu sancti. l.3. c.1.* With whom when he ranketh the *Petrobrusians*, *Waldenses*, *Wickliffists*, *Taborites*; a man may chuse whether he will beleue him: For it is no new practise for Papists to make their opposites odious, by fastning vpon them such groundlesse calumniations. Faine also to the same purpose he would find somewhat against the ^b *Lutherans* and *Calvinists*: but their innocence is so apparent, and his mouth so toothlesse, that hee snarleth rather then biteth. He would giue vs (forsooth) a ^c modell, how we should build our *Churches*: First, they must bee like *Solomons Temple*, consisting of a *porch*, *raies*, and a *þrea* or *iegrebor*, of a *Porch*, a *Body*, and a *quire*: otherwise all is out of frame, and the *workemen* and *contriuers* shall bee shent. Then if they point not most an end to the *East*, for *direction* of our faces that way in *Prayer*, our *devotion* is like to finde cold comfort. It were pitty to omit those *five pretty reasons* hee brings from the depth of *Schoole Divinity* to proue it. The first is *Geographicall*. Paradise wastowards the *East*, (though not according to the *Vulgar*, yet according to the *Septuagint* *Translation*: and therefore we should pray towards the *East*. I maruell whether this plot must hold also with his consorts

^a *Dec cultu
sancti. l.3. c.1.*

^b *Porro Lu-
therani &
calvinistæ ad-
mittunt Tem-
pla, sed solum
ad concionan-
dum, & sa-
cramenta ad-
ministranda;
reprobendunt
autem quid
sunt templæ
adorandum,
quod conse-
rentur certo
ritu, quod dig-
nis sumptibus
ornantur. De
cultu sanctor.
l.3.c.1.*

^c *Ibid. c.3.*

^d *Aq. 2.2. q.
84. art. 3.*

in

in the *East-Indies*, and *China*; for if their faces likewise in prayer must be setted *East-ward*, Paradise (for ought I know) will be cast at their backs. The second reason is *Astronomicall*: Because the Heauen begins his *motion* from the *East*; which if the *scripture* confirme not, *Clavius* vpon *Sacrobosco* will make it good. The third is *Propheticall*: Christ is named *vir oriens*, ^c *Zach. 6.* And therefore with great reason shoulde be looked for in the *East*. The fourth is in *some sort morall*. Christ vpon the Crosse looked *Westward*, and therefore to looke him in the *face*, wee must set our faces *Eastward*. Also toward the *East* he *ascended* into *Heauen*, and from the *East* he shall come as *lightning*: And is not this enough to make all *suppliants* in their *Prayers* looke *Eastward*? His last inducement is altogether *Politicall*: The *Iewes* prayed toward the *West*; should not wee therefore, to crosse them, *pray toward the East*? *Vt significemus* (as he adds) *eorum esse Literam occidentem, nostrum autem spiritum vivificantem*; to signifie that they haue the *Westerne Letter*, and wee the *Easterne Spirit*? for so it must be rendred, to make sense in the point he vrgeth it. These are the *great Cardinals* reasons for *Church architecture*: which I refute not, but leaue for their *conversion*, who affect to direct their *Prayers* by the *Rumbes* in the *Compaſe*. The thing we *disallow* not, as in it ſelſe *merely indifferent*; yet *imbrace* it not, on ſuch *Iefuiticall inducments*, but in regard of a *commendable conformity*. Notwithstanding, we may take notice by the way, that *Pope Leo the fourth*, (as *Binius* and *Baronius* acknowledge)

Mat. 24. 27.

Exod. 26.

^f *Bellar. de cultu ſanct.*
lib. 3. c. 3.

Tom. 1. p. 932.
An. 443. n. 5.

acknowledge) in opposition to the *Maniches* pray-
ing to the *Sunne, East ward*; made a *Decree*, that
Catholici ad occidentem conversi Deum colerent;
Catholickes should worship God with their faces to-
ward the *West*. Whom *Bellarmino* might haue
done well to haue reconciled, with his successour
Vigilius, who not long after (as *Durand* tels vs) first
determined the contrary.

6. Better are his forces employed against the *Anabaptists*: who though they maintaine a *worse*
opinion against the *building* of *Churches*, yet they
justifie it with more *probability* then *Bellarmino*
doth their *situation*. They vrge vs with the *prati-*
ce of the *Patriarkes*, who *occasionally* erected *Al-*
tars where they thought meetest, and *pleased* God
by their *sacrifices*; yet never so much as dreamed
of a *Church*. They presse vs with the *impossibility*
of the attempt, and that from Gods owne mough,
Isai. 66.1. Heaven is my throne, and earth is my
footstool: where is the house you will build vnto me?
which they backe with these places of the *New Te-*
stament: *Act. 7. God dwelleth not in Temples made*
with hands, neither is worshipped with mens hands,
as if he needed any thing. Which *S. Paul* repeateh
to the *Athenians*, *cap. 17.* And had not our *Savi-*
our catechised the *woman of Samaria* before, *Job. 4.*
That Gods worship vnder the *Gospell*, should not be
restrained to the *Mountaine of Samaria*, or *Tem-*
ple of Ierusalem, but left free, as the *Apostle* dispen-
seth; *I will therefore that men pray every where, lif-*
ting up pure hands, without wrath or doubting,
1. Tim. 2. They conclude therefore that the *Jewish*
Temple

Durand de
ritib. l. 5. c. 2.

De cultu san-
ctorum lib. 3.
cap. 2. vid. Ho-
pinianum de
Tempulis lib. 7.
cap. 1.
Arguments
of the Anabap-
tists.

1.

2.

3.

4.

5.

A Consecration Sermon of

6. Temple was but a type of Christ, to vanish; & therefore not a patterne for Christian Churches: and that the light of nature taught divers Heathens, that which the Stoicks delivered positivly, *lega deorum non incolunt, Churches for the Gods are not to bee built at all.* But all this is soone answered. The Patriarchs case and ours is not alike; their owne habitations (for the most part) were *moyeable Tents*; & their *families, parochiall Congregations*: fixed houses therefore for Gods worship, sorted not with their *condition*; yet such *places* (no doubt) they had, which fitted their *conveniences*. That of *Isaiah* & the Texts of the *New Testament generally*, proue no more, but that God disclaimeth such *houses*, wherein hee might bee thought (as the Heathen *Idols*) to be included: Not *Churches*, in which a multitude might assemble for his *worship*. This was that which some of the Heathen by the light of Nature saw and acknowledged. Particularly that of *John* 4. and 1. *Tim.* 2. freeth *Christians* from restraint to the *Jewish Temples*, or any other such *fixed palace*, not forbids them to *build Churches* otherwise; in every place where they found it *necessary* and *usefull*. And grant that *types* are now ceased, and that the *Temple* were a *type*, (as in the 3^d of *John* it is intimated) our *Churches* are not now so; and therefore that *demolished*, ours may *stand and multiply*, by an *analogie* also from *that*, not as it was a *type*, but a *place of publicke worship*: as their *Sabbath* abolished, we in *imitation* retaine the *Lords day*: *time and place convenient*, of necessity ever attending all such *sacred actions*. It were

Answers to
the first.

To the texts
of the Old &
New Testa-
ment in ge-
nerall. *Deus
non approbat
Tempa qui-
bus se putetur
includi. Bell.
de cultu san-
ctor. l. 3. c. 2.*
Particularly
to the 4. of
John. and 1.
Tim. 2. To
the 6. & 7.

to be wished therefore, that in *building, repayring,* and *adorning* such *religious Houses*, our *devotion* were as *forward* as our *warrant* is *uncontroleable*. The very *Turks* may shame vs in this behalfe, who neglect their *private mansions*, to beautifie their *prophane Moscoes*. Surely *God* hath need of no such *Houses*, but the benefit of them redoundeth to our selues. Yet divers are all for the *private*, and nothing for the *publick*, though never so much to *Gods glory*. But can we make a *purchase* of a firmer *tenure*, or expect greater *interest* then his *bounty* will afford vs? How commeth it then to passe, that in this *building age* of ours, so few think on *Churches*? which finde commonly no *barther enemies*, then those who are, or haue beene *raysed* by their *ruines*? What examples haue we almost of any *Patrons*, who *selling the Benefice*, haue *brought* as much as a *load of stones* towards the *building* of *Gods house*? Nay would not those wicked *caytifes*, who *vnjustly detaine* the *tithes* from their *right owners*, bee content also to haue the *Church* for a *barne* to *put them in*? Such a curse attendeth *sacrilege*, to make men *senselesse* of the anger to come. They *joyne house to house* so close together, that *Gods House* shall finde no roome to stand between them: and oftentimes allot more *cost* for a *sepulcher* to hide their *carkases*, then they and all their *progenitors* haue beene at charge to the *Church* it standeth in. The more precious in *Gods sight*, and honoured of all *good men*, are such *Religious Shunamites*, who *build and furnish chambers* for *Gods Prophets*: and those heroically *Zealous Davids*,

who take little pleasure in their owne *palaces* of *Cedars*, where *Gods House* is not erected and adored accordingly. Which how it comes to bee *appropriated* to him by the title *My*, succeedeth in the next place to be declared.

7. *My House*. Why this rather then another? Is not the *Earth* the *Lords*, and all that is therein? and are not all *Houses* his by the same title of *Creation* and *Preservation*? Why challengeth he then this, hauing the like *clayme* to all? but that, as hee had chosen the *Iewes* among all the *Nations* of the *World*; so it pleased him to sever that *house* before all *buildings* in the *World*, by an *especiall favour* for the time, to put *his name there*. To make this appeare to *all men*, who otherwise might excuse their *prophanencie*, through want of notice of the difference; he ordained *solemne ceremonies* for the *Consecrating* and *Dedicating* both of the *Persons*, *Things*, and *Places*, to his *sacred service*: the *consideration* whereof might *breed a reverence* in his *worshippers* that should *use* them; and *vindicate* them from *miscreants* that should *employ* them otherwise. For this purpose, *Tabernacle*, *Priests*, & *Altars*, with all their *appurtenances*, are consecrated by *Moses*, with great joy and solemnity, *Numb. 7*. The *Temple* is thrice dedicated; first by *Solomon*, *2. Chron. 7*. Secondly by *Ezra*, *Ezra 6. 19*. Thirdly vnder the *Maccabees*, *1. Maccab. 4*. the *Anniver-*
sary of which *Dedication*, our *Saviour* (as it is thought) *graced* with his *presence*, and that notable *Sermon* for the *justifying* of his *Ministery*, and *calling* of the *Gentiles*, *Ioh. 12*. This was taken vp afterward

afterward among the Christians, by *Decrees of Councils*. In the 5th held at *Carthage*, the 6th Canon is peremptory; That if any doubt arise whether a Church were *consecrated*, without any slacking it should be performed. The same is ordered also in the *sixt Canon* of the 2^d *Council of Bracara*. *Gratian* cites to the like purpose the *Councils of Nice* and *Hippo*; but ^a *Bellarmino* confesseth, that in those there is now no such thing extant. This is cleare out of *Eusebius* in the ninth booke of his *Ecclesiastical History*, chap. 10. that such dedications of Churches were *long in use* before his time: And in his fourth booke of the life of *Constantine*, ~~he~~ ^{writes} how the *Synode of Tyre* was called by the same *Emperour*, for solemnizing the *consecration* of a Church which hee had built in *Ierusalem*. *Athanasius* accused by the *Arrians*, that he had ministred the *Communion* in a Church not *consecrated*; excuseth himselfe in an *Epistole* to the same *Emperour*, That necessity through the peoples concourse, and manifest danger, enforced him therevnto, which otherwise hee would never haue done. It would be tedious and superfluous to touch at the consent of *Fathers*, for the further countenancing of our assertion. *Nazianzen* hath an *Oration*, *Chrysostome*, and *Basil* each a *Sermon*; *Gaudentius* a *Tract*, *Hyginus* and *Gelasius* some *Decretals*. The Collector of the *Sermons de Tempore* 5; *S. Bernard* 6. *Sermons* of the approuing and manner of such dedications and consecrations: whence the *Canonists* & later *Writers* haue gathered what they thought fit, all allowing the thing, as an *ancient and necessary*

^a *Quanquam iſi Canones modò non extant, niſi apud Gratianum.*
Vid. Bellarm. de Dedicatio- ne & confe- ratione Ec- clesiatarum l. 3. de cultu san-ctor. c. 5.
Vid. Binium ad Concil. Bracarenſ. 2. Can. 6.

Gratian. de confecc. d. 1.

ry Church-constitution, but differing somewhat in the ceremonieis : whereof some would haue more, some lesse; this Church, these; another others: All agreeing, that no Minister inferiour to a Bishop, might canonically consecrate it. But that the Popes consent must be also had, to make it good; we find no such Canon among the *Ancients*, whatsoeuer *Socrates*, and the *Canonists* would needs put vpon them.

Hist. l. 2. c. 8.
Vid. H. de
Templ. 4. c. 2.

Psal. 49. 20.

8. But what advantages takes not *Satan* in mans *prosperity*, which hee hath no ground for in *adversitie*? Man being in *honour*, hath no vnderstanding, but may bee compared to the *beasts* that perish: And *Church-men* once got free from the *pressure* of *Heathenish bondage*, exceeded all measure in *emulations*, *factions*, and *vanities*. *Libertie* brake out into *luxurie*: *Superseminations* and *Superfructions*, ouer-grew and obscured the good seed and building. Which *Addition* and *Multipli-cation*, not onely of *points* of *Doctrine*, but *superstitious* and *ridiculous ceremonies*; partly borrowed from the *Iewes*, and partly from the *Heathen*; beganne to worke a *Substraction* of other *Churches of Rome*, and continueth especially the *Division* which now all *Christendome* groanes vnder. To let passe *other matters*, and on with the *point* we haue inhand. The reverent and ancient manner of *dedicating Churches to God*, may appeare by the acts of *Constantine* in consecrating the *Church at Ierusalem*, registred (as you shall finde) by *Eusebius*; *Precibus & concionibus decorarunt*, with *Prayers* and *Sermons* they adorned their first assembling

De vita Con-
stantin. l. 4.
Nicephor. l. 8.
c. 26.

in it, which was accompanied with *almes* to the poore, and great *gifts* to the *Church* and *Bishops*, befitting the estate of the *Founder*. And haue wee any other in the *South Church* but *Conventus, laudes, & gratias, assemblies, praises, & thanksgiving* to God, to make vp their *consecration*? No more then this, in his 2^d *Apologie*, *Athanasius* affirmes *Bishop Alexander* to haue vsed. Home to this comes the *Church of Helvetia*, in their latter *confession*, chap. 22. By reason (say they) of the *word* of *God*, and *holy Exercises* therein celebrated; *places dedicated to God and his worship*, are not *prophane*. Which *Suarez* the *Iesuit* grants to be *sufficient*, in his third *Tome* vpon *Aquinus* disp. 61. sect. 2. *Posit interdum Oratorium per simplicem voluntatem, & Ecclesiam per simplicem benedictionem*: sometime an *Oratory* by the *simple intention* of the *will*, and a *Church* by a *plaine benediction*, may bee destined to the *Ministry* of *sacred things*. But *plaine benedictions*, expressing *good intentions*, come short of the ayme that *pompous Rome* after leuelled at. When the people of *Israel* were well vnder *God's immediate patronage*; and were told by *Samuel*, of the *inconveniences* that might follow by *alteration*. Nay (say they) but we will haue a *King* over us, that we may be like all the *Nations*. All was naught, except they were *equall*, or *passed* the *Heathen* in outward *pompe* and *curiositie*. And was not this the very *itch* of *Rome*, which raised the *scabbes* that to this day cannot bee cured? A *Church* or *Chappell* could not bee *built*, but a *crosse* or more, must bee set vp before *hand*, to *designe* the *place*

*Zonaras in
Constantin.*

*Per conventus
laudes & gra-
tias Deo ca-
nentes. Atha-
nas. Apolog. 2.*

1. Sam. 8. 19.

Vid. Durand.
Rational. Di-
vin. l. 1. c. 6.
Sleidan. Com.
l. 21.
Hofpin. de Te-
plis l. 4.

De cultu
sant. l. 3. c. 5.

where it should be founded. As soone as it is vp, twelue crosses must be painted about the walls, with twelue burning tapers over-against each of them. Then Holy water must be had to wash it, and oyle to anoint it, &c that of no ordinary composition. The Crosses indeed (saith Bellarmine) should be painted at the very act of consecration; but commonly it is done before, propter commoditatem: *nimirum enim diu expectaretur, si in ipsa consecratione pingentur*: It were a great inconvenience to stay so long at the act of consecration, till the Painter had finished them all. Then comes the Bishop, and three vagaries hee must fetch about the place with his company; and after hallowing the wals without, with some water mixt with salt, sprinkled with Hysop, and murmu-ring some few prayers at the doore being shut, Threecetimes he thumps at it, and cryes, *Lollite por-tas, &c. Lift up your heads O yee gates, and bee lift up yee everlasting doores, and the King of glory shall come in.* Then the Deacon, (who for that purpose is shut within to att his part) must take his kue, and say, *Who is the King of glory?* To whom the Bishop replies no more at first, and second conrse, but *It is the Lord strong and mighty, even the Lord mighty in battle.* But all this making no way, in the third returne he takes vpon, and tells him stoutly, *it is Dominus virtutum, the Lord of Hosts, he is the King of glory.* Presently therupon ope flies the doore, and in goes the Bishop, with two or three assi-stants, and after a few prayers said at the Altar, and exorcising off some salt, and water, ashes, and wine, & drawing the Greeke and Latine Alphabets crosse-wise

wife on the *ashes* sprinkled on the floore by the *Deacons*, with the end of his *Crosier-staffe*: at length it comes to *their turne*, who stay all this while at the *doore* without, to bring in the *Reliques* of some one *Saint* or *other*, which they haue ready, vpon a *Beere*; and then to perfectt the *Pageant*, a *Masse* must be said; For without such *Reliques* and *Masse*, the *Consecration* (according to the *Cano-nists*) were altogether ineffectuall.

9 Wherefore about a nine or tenne yeares since, when a *Church* was consecrated at *Gorlebi-um*, in *Count Mans-fields Countrey*, by a *Lutheran-Superintendent*: because all these *ceremonies* were not then vsed, exception was taken by a *Pa-pist* (who said he was then *present*) that it was rather a *meere prophanation*, then *consecration*. Which moued *John Aeschardus*, (the man that did it) to write against *Bellarmino de Templis*, which our *Hospianian* had done before *more fully*: both discouer to farre their *Heathenish imitation*, and *apish tricks* in this behalfe, that in hast they will not bee answered. *I haue purposely omitted* many things; as, the laying of the *first stone*, (which of necessity must be *square*, and crossed by the *Bishop*, and *sprinkled* with *holy water*) the *adoe* they keepe about *Altars, Images, and Vestments*, the *Baptizing* of *Bels*, and the like: all which you haue fairely expressed in *distinct pictures*, and *red letters*, in the *Pontificall of Clement the 8. anno 1595*. Where hee that cannot *read*, may see how it is done. Now if any bee further *inquisitive* to knowe the meaning of all these *Hieroglyphicks*, *Bellarmino himselfe*

*De consecrat.
distinct. 1. C.
Omnes Basili-
ca.*

*De cultu
sancti. 3.c.5.*

Ad Munditiem & claritatem.

Ideo pulsatur
Ostium, & iu-
betur Diabo-
lus recedere, ut
Reliquie san-
ctorum intro-
ducantur.

Bellar. U.S.
a Vincent. l.
23. c. 26.

Gaginus de
geffis Franco-
rum. l. 3.

Crantz in
Saxonial. l. 1.
c. 22.

Fulgoſus. lib.
1. c. 6.

b Fanum vir-
ginis Marie.
An. 948. Sep.
13. in Vigili-
am Exaltatio-
nis S. crucis.

will informe him; That the 12 Crosses, and Tapers before them, signifie the 12 Apostles, that carried this Banner of Christ through all the world, and by their Preaching enlightened it: Oyle is added for excellency: Holy water, frankincense, and wax-candles, for clarity and neatnesse: The Greeke and Latine Alphabet in the pavement, shew that in those tongues the Gospell was most generally preached, when these ceremonies were first instituted. *Et quia in Templo non solum docentur homines, sed mouentur & inflammantur ad virtutem & vita novitatem, idcirco (saith hee) fit illa mixtio aquae, tineris, salis, & vini.* Let them take the inference for good, that see a reason for it: For my owne part (I may professe) it goeth beyond my Logicke. But the prettiest exposition of all, followeth: that by the knocking of the Bishop (as you haue heard) at the Church doore, the Divell is dislodged, and (as it were by a Writ De Eiectione Firmi) forced to giue possession to the Saints Reliques, which then are to make an entry. Now who would ever haue suspected, that the Divell had possessed all such places before Consecration, more then any other; except these men had told vs of it, who (perhaps) are better acquainted with him then our poore Ministers are? You haue the substance of their Doctrine, (Beloued) which yet to make passable, with those that must not examine it, they haue Legends of Miracles to confirme. They tell vs that divers of their Churches haue beeene consecrated by a Christ himſelfe, and his Apostles; ^b Another by Saint Michael the Archangell; of a third, at whose consecration,

was

was seene a ^c *Globe of fire*, that filled all the *Oratory*, with a brightnesse *terrifying* the beholders. They would make vs beleue, that at suchtimes, ^d *wicked spirits* haue beene heard to *howle*, & *complain*e that they haue beene forcibly *disposses*sed of their *Tenements*; and that the *Divell* hath beene seene in such *cases* to *flye* from the *Church* or *Chappell*, in the shape of a *filthy Son*. What should I speake of our Saint *Dunstane*, who when water wanted for the like *solemnity*, stroke the ground with his *Episcopall Staffe*, and presently there *spou*ted forth a *Spring*. The same *good Father* at another time, being to *dedicate* a *Church*, which stood not just *East* and *West*; made no more adoe, but set his *shoulders* to the *building*, and presently it was *rectified* as hee would haue it. Last of all, when a *Church* built to Saint *Peters honour*, was to bee *consecrated* by *Melito* (I thinke) *Bishop of London*: the *good Saint* came the night before, and prevented the *Bishop*; whereof hee sent him word by an *honest Fisher-man*, (and withall an *extraordinary* *Fish* caught at that time in the *Thames*, miraculously, by the same poore man, with divers others) that the *Bishop* should not take it *unkindly*. Where *Surius*, who relates the *story*, assures vs further; that when the *Bishop* the next day came to view the *Church*, he found the two *Alphabets* drawne crosse wise; vpon the *pauement*, the *Reliques* of 12 lamps, sticked to so many *crosses*; the *wals* in so many places anointed with holy *Oyle*; and all the place *wet* (as it were) with the *fresh sprinkling* of *Holy water*, just in the same manner as now the *Popish Pontificalls* say it should be.

^c *Gregorius Turonensis de gloria confessorum. cap. 20.*
^d *Sigebertus in Chronico.*
^e *Greg. Dialog. lib. 3. c. 7. citat. Bellaria.*
^f *Vid. Hofp. de Temp. l. 4.*

De virtutis sanctorum ex Ealredo, Anglo, Abbat. Rotuallensi.

1. Cor. 14.40.

10 These things haue I related the more largely (*Beloued*) in regard that such occasions as these seldome fall out, to acquaint the younger sort with these *Romish mysteries* ; the notice whereof may giue you a *taste* , how inclinable the *Italian humour* are alwaies to play the *Mountebanks* ; and how *blessed* our case is, who so fairely are *freed* from them. As our *Founders* disclaime all merit, so our *Reverend Bishops* (as you see) pretend no *Miracles* to credit their *Consecrations* . Such devices we leaue to them, who haue no *better warrant* to justify their actions. It sufficeth vs that all things be done *in yow* ; and *in yow* , and tend to *edification* , without *superstition* , as the *Apostle* in such cases hath directed vs. *Surius* himselfe out of that great *Legendary MetaphrasTes* relates, that *Auxibius* S. *Mark's Disciple* , when he *dedicated* a Church, (as our *Chappell* is at this present) vsed no other ceremonies but a devout forme of prayer , the pith whereof is set downe in these words : *Benigne & Clemens Deus, &c. Most bountifull and mercifull God, send thy holy spirit to inhabit in this sacred House, which is built to the worship of thy Holy Name; and confirme and establish it, to be unalterable for the profession of thy pure doctrine, even unto the end of the world.* And haue we not this ground from the *Apostle* himselfe , *That every creature is sanctified by the word of God and Prayer?* 1. Tim. 3. 5. And what is *Sanctification* , but that in generall which *Consecration* is in speciall, a *severing* of *Places, Persons, and Things* , from *common use* , by *deputing* them through convenient rites, to *Gods peculiari*

liar worship and service. This procured heretofore respect to the Things, reverence to the Persons, and an awfull regard in mens behaviours, as often as they entred into such sanctified places. But all this is much decayed in the loosenesse of these latter times: Impudency pleads prescription for greater presumption, more commonly in such Houses and Assemblies, then would bee tolerated before a Chaire of State, or a common Court of Justice: Nay, that Pupill or servant, who in a Colledge quadrangle will honour his Master, at least with a Cap, in a Church at Sermon time will make bold to affront him covered, howsoeuer he stand bare to deliver Gods message. This irreverence would aske a rougher hand (beloued) then this time affords mee to lay on it. What? are wee worse men in the Church or Pulpit, then we are abroad? Or doth Gods House, or Service, detract that from vs herein; which otherwise is acknowledged due, and commonly performed without gain-saying? Moses and Joshua must off with their shooes, because the ground is holy whereon they trod. Women must be seemely covered in such places, because of the Angels: and is not our Saviour himselfe, by promise, in the midst of them, where two or three are gathered together in his name; and especially in such consecrated places? Take heed therefore (as the Preacher catechizeth thee) not only to thy foote, but to thy Head, Hands, and Heart, when thou entrest into the House of God, and be more ready to heare, then to offer the sacrifice of fooles. Not for the inherent sanctity of the place (which our Adversaries

Exod. 3.5.
Joshua 5.13.

1.Cor.11.10.
Math.18.23.

Eccles.5.1.

Bellar. de cult.
sanct. 1.3.c.5.

A Consecration Sermon of

ries presse too farre) but through the *obiective Holinessse*, adherent to it, by Christ's promises, sacred meetings, united devotion, ioynt participating of the Word and *Sacraments*, liuely incitements through others examples. In such a consecrated place, *Samuel*, faithfully ministring, became a great Prophet: *David*, a King, preferred the *Portership* before the most *pleasant Tents of Worldlings*: old *Simeon* had the honour to get Christ into his armes. *Blessed is the man whom thou chusest* (O Lord) and *receivest unto thee: He shall dwell in thy courts, and shall be satisfied with the pleasures of thy House, even of thy Holy Temple*: Where the best keeping of our *wake-daiers*, is the awaking from *Sinne*, the true celebrating of *Encanaria*, the renewing of *Gods Image*, defaced in vs; (as the signification of the word admonisheth vs) the happiest *feast of dedication*, the dedicating of our selves to God, by a liuely *faith*) hearty *Repentance*, continued and fervant *Prayer*; which is the maine end, such *Hou-ses* are ordained for, and *last member* of my *Text*, which makes vp the Conclusion.

Psal. 65. 12

11 *My house is the house of prayer*] Praise waiteth for thee, O God, in Sion, and unto thee shall the vow bee performed. O thou that hearest prayer, unto thee shall all flesh come. That which is here affirmed by the word *is* [*is the House of Prayer*] is expressed by S. *Matthew*, and S. *Marke*, by *וְיִהְיֶה* [*shall be called* &c.] according to the Originall in *Esay*, *בָּתְרִ בֵּיתְהַפְּלָא יִקְרָא לְכָלְהָעָמִים* *My house shall be called the house of prayer to all people*. But who knowes not that [*is*] and [*called*] with the *Hebreus*

Hebreus, come to one reckoning: to inti-
mate the conformity that should bee betweene
things and names. I will not be curious in the reci-
tall of all such names, whereby those *Houses* haue
beene styled among divers *Writers*. That which
the *Hebrew* commonly termes *בָּיִת* either for the
statelinese of the *building*; or for that *God* (as a
King in his *Court*) most gloriously affordeth his
presence in it; the *Greekes* expressed either by
ναός *δια τὸ θεῖον εἰν αὐτῷ θεός*, because of *Gods inha-*
biting in it; or *ἱερός*, for its *Holiness*; *κοινωνία* for the
reverence due vnto it; or *οἶκος* for its including a
Congregation like a *Flocke* of *sheepe*; or *τιμὴ* in re-
spect of its separation from common places. It is al-
to by a *Metonymy*, especially in later times, called
Εκκλησία, transferring the name of *Congregation*, to
the *place*; and sometimes *κυεῖανος*, the *Lords House*; from whence the *Dutch* word *Kyrk*, and our
Church, may seeme to haue their *derivation*. Am-
ong the *Latines*, the most generall *appellation* was
Templum à tuendo, from beholding thence the
Heavens in a *religious contemplation*; Then *Sacra-*
rium from its *sanctity*, from whence the word
Sacellum is thought to be a *derivative*: *Fanum à*
fando; or *delubrum à diluendo*, from the fatidical
oracles of the *Priests*, or their superstitious *washings*
is more vsuall among *prophane*, then *Ecclesiasticall*
writers: *Martyria*, from *Martyrs reliques*: and *Ba-*
silica, from *Kings palaces*, came in after, when su-
perstitions and affected pompe through prosperity,
had tainted *Christianity*. In like manner from
S. Martins hood, barbarously called in *Latine Ca-*
pa.

a In Prefat. ad
Liturgian
Chryſofomii.
b Rational. l.
2. c. 10. Habet
per beſte E-
tymologi am
Rhenan. v. f.

a Bellarm. de
cultu ſanct
l. 3. c. 4 prop. 4.
b Vid Hooke-
rum. l. 5 ſect.
12. 13. 16.
c Nonne ſi
temploſ ali-
cui ſancto An-
gelo excellen-
tissimo de lig-
nis & lapidi-
bus faceremus
Anathemati-
zaremur. &c.
Aug. cont.
Maximil. l. 1.
c. 11.
d Contra Fa-
ſum Manche-
um l. 20. cap.
21. Revera,
Basilicas
Chriſti con-
ſtruere, Cul-
tus latrīe eſt,
quem ſoli Deo
debet fides
grata fidelium.
Waldensis
Tom. 3. Tit.
17. c. 145. ſec.
2.
d Hisbor l. 2.
c. 18.

pa, or *Cappa*, and carried about for good lucke by *Lewiſ the French King* in all his warres, ^a *Beatus Rhenanus* with ^b *Durand*, deriuē the word *Capella*; whence we haue our *English Chappels*, and *Chap-
laines*; which others deduce rather *à pellibus capra-
rum*, from certayne goates ſkinnes, wherewith ſuch
portable tents were couered, as they remoued with
them for Gods ſervice, in their warlike Expeditions.
Such names oftentimes, neceſſity forceth vs to re-
taine; not in any relation to their *superſtitioſ* or
untoward originals; but for *diſtinctions* ſake, and
avoiding as great a ſcandal, and ſolacisme in *in-
novation*. For, were it not a ridiculous peruiſh paffe
to new-name our *weeke-daiſes*, because they had
their *appellation* from the *Planets* or *Paynim Gods*?
or muſt the word *Sacrament* bee reiecte, because
it came to vs from the *Heathen*? Hence therefore
muſt wee haue the decision of that *controverſie*
whether *Churches* and *Chappels* now may beare
the names of *S. Peter*, *S. James*, *S. Mary*, or the
like? we affirme, they may; nor for their *Reliques*
contained in them, or *Invocation* directed to them,
or *Graces* expected from them; as the ^a *Papists* con-
tend to haue, and the ^b *Puritans* fondly cavill wee-
giue; but for certayne notes of *diſference*, the better
to diſcerne one *Church* or *Chappell* from another;
and a religious retaining of thoſe in *memory*, by
whom *God* is honoured, and good men excited to *i-
mitation*. This is *S. c. Augustines* expreſſed doctrine:
Wee erēt no *Altars* to *Martyrs*, but *ipſi Deo Mart-
yrum; quamvis in memorias Martyrum*. And ^d *So-
cates* relates, that *Constantine the Great* honoured

Drepene

Drepane with his Mothers name, and a city in *Palestine* with his *Sisters*; *non quidem ad cultum earum, sed differentiæ causâ cum aliis urbibus*; not to entitle them thereby to *religious worship*; but the better to distinguish by such *memorials*, these places from other cities.

12. All that hath beene spoken in this point, comes to this issue, that *particulars* exclude not the *generall*: *S. Maries* and *S. Peters* may bee *God's houses of prayer*; as *S. Mary* and *S. Peter* are *God's Saints*: who haue left vs *examples* how to *pray*, and especially in such *Houses*. Now these *Houses* are not here *Christned* by the names of *Concionatoria*, or *Sacramentaria*; *Houses of Preaching* and *administiring the Sacraments*; (though *Preaching* and *Sacraments* be the *ordinary* and *bleſſed* meanes, for the *begetting* and *confirming* true *faith* in vs, whereby our *prayers* may be *effectuall*) but of *Euerie, negotiunctaria, Or Oratoria*, *places of Prayers*, and *Courts of Requests* to the *Great King of Heaven*, as both the *Greekes* and *Latines* stile them from the *primary action*; *Prayer* *προσκλω* including, by a notable *Synecdoche*, all other *Religious duties*, which are ordered to it, and receiue a *bleſſing* by it. And surely (*Beloued*) *publike Prayers* and *Sermons*, (for ought I finde) never trespassed one vpon another, till the itching humours of some men of late, would needs set them together by the *eares*. For what? must *Sermons* needs be *long* to *shorten Prayers*, or *Prayers* be *protracted* or *multiplied* of *purpose* to exclude *Preaching*? I pray God there be not a fault of *both sides*; of *laziness* in the one, and

vaine

vinne glory in the other: When those would excuse their slacknesse, or insufficiency, by a pretended devotion; and the other draw all devotion to attend on their discourses. Let Preaching therefore so possesthe Pulpit, that Prayer may name the Church, as here it doth; let both take their turnes without striuing for the wall that God may haue the glory, and Gods people the benefit. For such purposes, this and the like Chappells are built and consecrated; not to be cages for idolatry, or chanteries, for superstition in an unknowne tongue; or theaters for will worship to any Saints or Angells; or conventicles for factions, or Receptacles to vent our spleene, or display our follies; or shelters for our hypocrisy: but for the perpetuall celebrating of Gods great Name, who delighteth to dwell among those that dedicate themselues vnto him, and serue him in truth and sincerity; not as humane wisdome prescribeth, but as he himselfe commandeth. Grant therefore (O most gracious God) that our negligence in frequenting them, or our pride in slighting them, or our coldnesse in vsing them, or prophaneesse in abusing them, or our sacrilege in robbing them, or our contentions in troubling them, or our errours in tainting them, or our barbarousnes in polluting them, be not an hinderance to the fructifying of thy Word and Sacraments, the propagating of thy Gospell, and the hearing of our faithfull prayers, and hearty devotions in them. Let thine eyes bee alwaies open on this place, to take notice in it of our wants; thine Eares to receive our supplications; thy hands to relieve all our necessities. Blesse him and his that founded it,

ded it, thy Reverend Servant that hath now consecrated it; vs, and all our successors in the continuall and happy injoying it; through the merits and mediation of thy Sonne CHRIST Iesus : To whom, with thee, & the HOLY GHOST, be all honour and glory, both now and ever.

A M E N.



28 MR 59

